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1971 - 'Kingdom against Kingdom'

RELIGION IN REVIEW

by NORMAN B. ROHRER,
Director EP News Service

Like the shifting patterns of a kaleidoscope the events of 1971 altered the face of North American society in unprecedented ways.

Religious headlines gave top billing to the Jesus revolution, the charismatic movement among Roman Catholics, prayer in public schools and federal aid to private schools.

Bibles blossomed under the arms of youth as a real and genuine movement of God's Spirit rolled across the land, but the seeds of heresy lay in the amorphous Jesus movement. From Broadway's rock opera "Jesus Christ Superstar" to the garish movie ads announcing in bold letters over motorcycles: "The Jesus Trip," the name was exploited. The top forty tunes included "Amazing Grace," "Spirit in the Sky," and "Put Your Hand in the Hand of the Man from Galilee." Hollywood seized the Name for commercial gain, but thousands of young people worshipped. They waded into oceans for mass baptisms, gathered in home churches for Bible study, and found a way out of their hang-ups with drugs.

Roman Catholics began moving from a liturgical to a personal confrontation with Jesus Christ. It began with an acceptance by Catholic laymen of the vernacular in the Mass, resulting in a new approach to catechetical training which led to changed lives radiating the joy of Jesus Christ. Some 4,000 Catholic Pentecostals gathered at Notre Dame to "sing

a new song" to a Church they believed needed to find renewal through the Spirit. Increasing numbers hoped that the Pentecostal revival would restore a needed balance between piety and theology.

Trends

This was the year when venereal disease raced out of control in the wake of new sexual freedom. Homosexuals demanded, and received, permission to "marry" by "adopting" each other and to serve as pastors of gay congregations. New abortion laws were termed a "new barbarism," and the theology of ecology consumed the zeal of increasing numbers of North Americans.

The curtain fell on a decade of war in Vietnam. America's toll: 54,500 GIs dead (45,000 killed in actual combat); 300,000 wounded; and a monetary expenditure that produced fiscal chaos.

Some 12,000 people every day... seven people every minute... died somewhere in the world of 1971 from starvation or extreme malnutrition, according to Larry Ward, president of Food for the Hungry. But evangelicals increasingly added social concern to their orthodoxy, as seen in the global relief efforts of the World Relief Commission and other agencies.

A Chicago educator found the average American in 1971 "more confused... more frustrated,"

despite unprecedented technological advances. TV commercials kicked the smoking habit, but cigarette sales continued to rise. Crime also was up. Lutheran Hour radio speaker Oswald Hoffmann found the nation without joy.

An economic slump had a beneficial fallout. More people in the inner-city were returning to church. A national opinion poll showed that 47 per cent of Americans believed inflation, unemployment, division, and big business will destroy the nation's civil order.

A man ate and drank on the moon for the first time in 1971 when Col. James B. Irwin partook of communion elements he had stowed in his Apollo 15 space suit for the mid-year mission.

Sexual liberation, so callously touted in the years best-selling book *Love Story*, were seen to result not in a pinnacle of human fulfillment but in flat and tasteless experiences resulting in superficial emotional relationships.

Guilt over care for the aged increased, resulting in better health care and in a suggested "ultimate" accommodation: a lethal bed-side pill for suffering patients to take if they can stand the pain no longer.

Additional trends: growing scenes of witchcraft and voodoo; the first micro-fiche theological reference library; alcoholic drinks served to 18-year-old customers in Illinois and Ontario; humanistic funeral rites introduced for non-Christian mourners; Carl McIntire's rallies in San Clemente and Washington protesting the plight of American POWs in Indochina; and the U.S. President's announced visit to China.

Evangelist Billy Graham, 52, began the year exhausted following minor surgery on a salivary gland. He was forced into extended rest but he later held huge crusades in Lexington, Ky., Chicago and Dallas and enjoyed "the day of my life" in Charlotte. Among the guests at "Billy Graham Day" Oct. 15 were Mr. and Mrs. Richard M. Nixon.

Denominations

Contrasted with the disorganized religion of the Jesus people, the organized religion of denominational Christianity flourished.

The 1971 Yearbook of American Churches showed that membership in 230 U.S. church bodies rose 35,348 to and all-time record of 128,505,084. The rise did not keep pace with the population rise of 1.1 per cent, however. The church gains were only .03 per cent.

Nazarenes reached a half-million membership; 10,000 people attended the 34th Assemblies of God council; Mennonites, after reactions against the finery of Chicago's Conrad Hilton Hotel, moved the site of their All-Mennonite Consultation called "Probe '72" to Minneapolis; a determined group within the Presbyterian Church U.S. (Southern) began planning for a separate "Continuing Presbyterian Church" when its denomination considered merger with the United Presbyterian Church U.S.A. Dr. L. Nelson Bell withdrew from his editorial position

with The Presbyterian Journal when a decision was made by four independent organizations within the conservative wing to set up a steering committee to plan and promote a course of action that seemed likely to him to be leading to division in the church. 1971 was the bicentennial of the arrival of Francis Ashbury on the American continent. Men and women in the holiness tradition celebrated appropriately Oct. 26-28 at Ashbury College and Seminary.

Eighty-eight per cent of Protestant clergymen with 15 years' tenure or more who participated in a national study said they received salaries lower than they should be receiving.

Innovative churchmen created new modes of worship. One was a "family concept" church with 24-hour service and a resident minister. Another church set Tuesday evening as its stated time of Sunday school and worship.

The 2.8 million Missouri-Synod Lutherans were torn by the "carelessly ecumenical" and the "jealously separatistic." Congregations began bolting the fellowship following the July convention in Milwaukee. The United Methodist Board of Missions received \$1,266,753 in war claims under a law passed by the 91st Congress stemming from World War II damage overseas.

The Christian and Missionary Alliance announced sweeping reorganization of the leadership structure to achieve greater unity, to differentiate between policy-making and administrative roles, and to define accountability more closely.

The American Council of Christian Churches spent \$10,000 in a lawsuit to keep founding member Carl McIntire from structuring a dual organization. McIntire was barred permanently from the association.

Donations to the United Presbyterians were up but membership decreased. And W. A. Criswell, pastor of the Southern Baptists' largest congregation, said churches of Christ are facing floodtides which threaten to engulf them at a time when they have become tools of leftwingers who deny basic doctrines of faith.

Mergers

Denominational mergers have consistently produced splinter groups instead of healthy solidarity, a researcher proved, yet ecumenical fervor abounded in 1971. A group of 131 congregations in the South, both black and white, formally affiliated with the American Baptist Convention; a new church organization called the United Ministries cemented the allegiances of the Church of the Brethren, the United Church of Christ and the Christian Church (Disciples of Christ) in the Pacific Northwest. Officials of two major Presbyterian bodies — United and Presbyterian Church in the U.S. — urged the formation of a task force to help resolve constitutional conflicts which arise as presbyteries move towards union. Protestants, Anglicans and Roman Catholics regularly joined in worship to celebrate the 454th anniversary of the Protestant Reformation. One ecumenical effort, described as the nation's first, was launched by 16 Roman Catholic and 16 Episcopal parishes in Massachusetts. The goal: To improve Anglican-Catholic relations at the parish level. A merger involving 286 churches in Washington and Idaho was approved at the 98th annual Pacific Northwest Conference of the Uni-

Wycliffe Announces Two More Translations

Santa Ana, Calif. (EP) — Translations of the New Testament into two dialects of the Mexican Zapotec Indians have been completed by the Wycliffe Bible Translators. They will be dedicated in public ceremonies in the Mexican state of Oaxaca.

Robert and Kathryn Earl of St. Paul, Minn., translated the New Testament into the Rincon dialect, assisted by Augustin, a Rincon Zapotec pastor and evangelist. About 14,000 members of the Rincon Zapotec nation live in Southern Mexico. The Villa Alta Zapotec New Testament translation was done by Inez Butler and Ramona Millar. It will be introduced to the 20,000-member tribe in Yatzachi el Bajo. There are now versions of the Scriptures in eight dialects of the Zapotec group.

"Raday" Bible Completed in Vietnam

Banmethout, Vietnam (EP) — compound during the Tet Offensive of 1968 killing six missionaries, all translation notes and Raday language work were destroyed. Swain completed translation of the long-awaited Raday language Bible. He said that now, with the Old Testament draft completed, the entire Bible would be ready in duplicated form by the end of 1971.

The translation, completed in co-operation with the United Bible Societies, will still have to be approved by a UBS translation committee in January before it goes to press. It probably will be printed in Hong Kong.

Calling the book a miracle, Swainsaid that he now feels he has accomplished the most important task of his missionary career.

Publishing

Liberal journals declined, conservative periodicals held steady, and the evangelical book market remained remarkably healthy. A trio of press associations (Catholic Press Association, Associated Church Press, Evangelical Press Association) spent \$8,652.10 lobbying against confiscatory postal increases in the U.S. that loomed ominously. The issue remained unresolved.

Missions

12,300 students opened the year in prayer at Inter-Varsity's 9th triennial missionary conference. They were in no mood for status quo, contending for a new mission order.

A new mood of U.S. isolationism could be seen and this was felt by missionaries. But their cause flourished in 1971 — despite the punctuations of persecution. China: A glimpse behind the bamboo curtain showed the struggling church alive; India: Another cut in missionaries reduced the number of foreign Christian personnel to 2,469, half the 1954 figure; Formosa: A Methodist couple who described Nationalist China as a "police state" were ousted; Guatemalans burned to the ground a new Baptist chapel; Missionary Aviation Fellowship lost five people in three crashes; Eastern Malaysia citizens persecuted missionaries, as did East Pakistan, Bolivia, and countries of Africa.

Between the fledglings and the field opportunities, Interchristo's computer matched job with volunteer in increasing numbers. More translations were announced by Wycliffe; World Literature Crusade celebrated a quarter-century of labors; and Evangelism-in-Depth made notable gains — especially in Mexico where it was underway in 1971. Missionary TV made its debut in Ecuador and gospel radio blitzed closed countries.

Bible reading increased as editions of the Scriptures abounded. Ken Taylor finished the paraphrased Living Bible, and Catholics released their first ecumenical edition of the Scriptures to be granted an imprimatur from Rome. The New American Standard Bible, developed by the Lockman Foundation, was released through a group of publishers including Regal Books Division of Gospel Light Publications and Creation House. Psalms for Modern Man appeared in paperback from the American Bible Society. Gideon Bibles reached the 100 millionth bedside. Underground papers thrived, while slicks died. Missionary enterprise lost its prestigious World Vision Magazine which merged with the sponsoring agency's Heartline. In Canada, The Enquirer tabloid made a hesitant then a booming start. Angry citizens succeeded in closing pornographic book stores and college editors pushed their editorial freedom to the limit. The Wittenburg Door ("Mad magazine of Christian publications") fired up its boilers to make a fresh start.

President Nixon designated 1971 as the "Year of World Minority Language Groups," and issued a proclamation calling on the people of the United States to recognize the international effort to provide

(Continued on page 2)



FISHERMEN IN NEWFOUNDLAND

unload their catch early in the morning. If you had asked Britain to name her most valuable colony in North America after the American Revolution, she would have placed her West Indies first and Newfoundland a close second! Newfoundland was her oldest colony claimed by John Cabot in 1497, but even in the late 1700s it was not the settlements which Britain valued. Indeed, the settlers were keeping their presence so quiet they built houses without chimneys so smoke from the kitchen fires would not give them away! It was Newfoundland fisheries that gave the island such high worth in British eyes; the fishing industry meant employment for hundreds of British ships and for thousands of British seamen. Bounties were paid to captains who sailed from England with an all-British crew, for these young men were receiving sea-training which would make them useful in the Navy in time of war! To make certain they did not stay in Newfoundland, part of their wages was held back until they returned to England. Newfoundland was simply "a ship moored near the Grand Banks for the use of the English fisheries". But in 1785 there were settlers — men who had slipped away from the fishing fleets to hide on the east side of the island, safe from the admirals and pirates. With no vessels for fishing on the Banks, they fished close to their own shores from home-made boats. They started the important in-shore fishing industry.

(Photo courtesy Newfoundland and Labrador Tourist Development Office.)

Religion in Review

(Continued from page 1)

written languages for minority language groups.

This year membership in the Evangelical Press Association passed the 200 mark in a steadily climb.

Education

Christian colleges said they were in trouble, but no retrenching could be observed. New colleges announced in 1971 included Heritage Christian College, Anaheim, Calif.; Hyles-Anderson Bible College, Hammond, Ind.; The People's Church Elementary School, Toronto; Arizona College of the Bible; and the Southern California Reformation College. The new Biblical Theological Seminary was begun by Dr. Allan McRae who took his students with him when he broke with Faith Theological Seminary. The eyes of the nation watched the innovative Satellite Christian Institute of San Diego which specialized in Christian leadership training for students already enrolled for courses in tax-supported universities. The institution reported an enrollment increase of 500 per cent at the start of its second year.

Bob Jones University, the nation's largest Christian school, relaxed slightly its policies to admit blacks — but only those who are married.

In the face of realism concerning soaring costs, 10 liberal arts Christian colleges established a consortium which its members say will benefit all and lead eventually to an international Christian university.

Mrs. Madalyn Murray O'Hair, America's most popular atheist, announced plans to open an atheist university.

Race

Few minority groups joined the Jesus movement ("we don't want to be sidetracked into the white, middle-class movement because we've found reality in our thrust for basic human rights"), but blacks made substantial gains in 1971. Huey Newton, Black Panther Defense Minister, surprised friend and foe by announcing he would henceforth seek to correct evils in society by returning to the church.

The welcome for the barbed message of Black Evangelist Tom Skinner began wearing a bit thin. Moody Bible Institute took him off its broadcast for excessive political involvement. Muhammed Kenyatta of the Black Economic Development Conference was the lone church-stormer in 1971. He demanded reparations for blacks after "occupying" an ecumenical service for peace in Philadelphia led by dignitaries of Protestant and Catholic churches. The congregation loudly chorused "No!" when he demanded to be heard. Kenyatta left without making a scene.

U.S. churches in 1971 earmarked more than \$2.2 million for deposits in minority-controlled banks through a government program.

A storm of protest arose when United Presbyterians contributed \$10,000 to the Angela Davis legal defense fund but it cooled when black clergymen collectively paid it back.

According to a Harris Poll, only 16 per cent of the American blacks felt white churches "really care" about achieving racial equality.

People

Women blazed new trails in 1971. Mrs. Marcus Rohlfis was voted president of the American Baptist Convention; Rev. (Mrs.) Lorraine K. Potter became the first female Baptist minister ordained in Rhode Island; the first teenager elected an elder in the United Presbyterian Church of Kansas was Kay Stoddard, 18; Ann Mullenberg, 19, was elected to a three-year term as elder of the La Jolla (Calif.) Presbyterian Church; Mrs. Alicia Vereide Davison was named Churchwoman of the Year by Religious Heritage of America; and Tricia Nixon, a "birthright Quaker," wed an Episcopalian in the White House in June.

The "oldest" American died in 1971 — Sylvester Magee, at age 130 years. Former Congressman Adam Clayton Powell resigned as pastor of the Abyssinian Baptist

Church of Harlem; Pat Boone was disciplined by ouster from the Church of Christ for his role in the Jesus movement; George Sweeting became the sixth president of the Moody Bible Institute in Chicago; C. Charles Van Ness of Elgin, Illinois was elected president of the 23-year-old Evangelical Press Association.

Deaths

Two brilliant archaeologists — William F. Albright and Nelson Glueck — died in 1971 as did the world renowned theologian Reinhold Niebuhr.

Death took also multi-millionaire J. Howard Pew at 89 in Philadelphia. He was the head of Sun Oil Company whose money supported many conservative evangelical causes.

Cancer took Dr. William Culbertson who only 100 days earlier had become the first Chancellor of Moody Bible Institute after he stepped down as the school's fifth president.

J. C. Penney, noted Christian entrepreneur, died at 95. And a man of opposite tastes, goals, and attainments, also passed from the scene — the eccentric "Prophet Jones" of Detroit.

1971 — what a year! With divine irony God reached beyond our institutions and programs to seize an assortment of disciples in unlikely clothing and vocabulary to preach His name to the lost. Secu-

lar people, like the heathen sailors on the ship to Tarshish, sought out people of God and demanded: "How is it that you are sleeping? Get up, call on your God."

People were spiritually hungry. They had a fear of massive forces which they were not able to control. The situation opened the thinking of many to occult phenomena. It also gave Christians the opportunity to fill that void with the true message of Biblical supernaturalism.

In 1971 the Chaplain of the U.S. Senate exclaimed: "America must remain a great bastion of spiritual power," but Dr. Yu-Tang Daniel Lew, ambassador and senior adviser of the ousted Nationalist Chinese delegation to the United Nations, warned: "Unless the United States develops a spiritual ideology — returning to its historical roots as a nation 'under God' — it will not be able to stop Communist expansion." Yu-Tang believed the U.S. lost its fight to keep Taiwan in the UN because it does not have an ideology which can win men's minds and hearts.

The blue-brown watery planet kept spinning. Yet another year the Lord delayed His coming, giving each a fresh slate for a new year.

Not even God can change the past, so the record of 1971 will remain forever as it was lived in noble or ignoble pursuits.

Four things come not back:

The spoken word,
The sped arrow,
The past life,
The neglected opportunity.

Church Announcements

CHR. REF. CHURCH

Called to Peterborough, Ont., Rev. Al. J. VandenPol of Georgetown, Ont.

Accepted to Owen Sound, Ont., Rev. J. Kerssies of Dunnville, Ont.

Declined for Maranatha, Bowmanville, Ont., Rev. D. C. Los of Jarvis, Ont.

for Cornwall, Ont., Rev. J. Kerssies of Dunnville, Ont.

CAN. REFORMED CHURCHES

Declined for Burlington West, Ont., Rev. K. Brüning, of Armdale, West Australia.

NEW STATED CLERK CLASSIS EASTERN CANADA

Rev. Adrianus Velthoen, 28 Bruce Ave. West, Renfrew, Ontario.

As per January 1, 1972.

CLASSIS EASTERN CANADA CHR. REF. CHURCH

Classis Eastern Canada will meet in regular session on Tuesday, February 29 and Wednesday, March 1, 1972 in the Calvin CRC, Ottawa, Ont. Classis will start its regular work session on Tuesday evening, February 29, at seven-thirty.

All materials for the Agenda should be in the hands of the Stated Clerk before or on January 25, 1972.

Adrianus Velthoen, S.C.

WELCOME EVENING STRATFORD CHRISTIAN REFORMED CHURCH

On Friday, December 3, the Stratford congregation officially welcomed their new pastor, Peter J. Boodt and family. The master of ceremonies was W. Pruim and unknown to most of the congregation, a great surprise was in store for them in the way of talent available.

Due to the late arrival of our organist, our first surprise was in store when Rev. Boodt jumped out of his seat and sat behind the organ. We not only have a good preacher, we also acquired an excellent organ player. Next on the agenda the oldest member of our congregation, namely Mr. Sikke Klaver, who stepped forward and really entertained us with some Dutch voordrachten.

Then the whole congregation got involved with a sing-song led by F. DeWeerd. This really set the

ken that I received (Franecker, Axel, Brielle), and possibly also about the last one (to Landsmeer) which I accepted.

Though it was not originally our intention to stay in Holland, we seemed to be led this way and we are confident that the Lord will use us here, as He was pleased to do in Canada.

Over the last few years the needs of the congregations in Canada have largely been met, while they are still great on this side of the ocean.

Still, during our stay of a little over ten years we learned to love Canada and the Christian Reformed Churches, and we felt truly at home there.

It's been an unforgettable experience, both "the agony and the ecstasy" of it; the number of friends we made, both Dutch Canadian and Canadian, as well as American was great and they have enriched our lives and taught us something of the breadth and length and height and depth of Christ's love and the Church He founded on it.

We know that many good wishes and prayers accompany us as we strike out in a new direction, and surely our thoughts will remain with you and we will follow events and trends not merely as interested observers, but as those who are vitally involved. May the Holy Spirit keep the bond between the churches on both sides of the Ocean and strengthen it.

My installation in the "Gereformeerde Kerk" van Landsmeer took place on Sunday, November 21. A new parsonage is under construction and until it is completed we will live in Doorn. When we move to a new address I will let you know.

May God bless all those who keep Contact,
yours in Him,
De Bades.

GREETINGS

Instead of cards.

Mr. & Mrs. JACK (S.) TALSMAN of 14 Mercer Dr., Brampton, Ont. wish all their friends and acquaintances a prosperous New Year.

Mr. & Mrs. P. VIS

wensen alle vrienden en bekenden een gezegend Nieuwjaar.
R.R. 1, Jerseyville, Ont.

R. en A. BOELEN

wensen familie en vrienden, maar ook een ieder, een gezegend Nieuwjaar 1972.

829 Stirling Ave. S.,
Kitchener, Ont.

To our relatives and friends in Canada and the U.S.A.: We wish you peace and happiness throughout 1972!

LIPPE & INA DE HAAN.

R.R. 3, Zurich, Ont.

A FAREWELL

Rev. H. Bade, who served the Chr. Ref. Churches in Taber and Vauxhall, Alta., and Surrey, B.C., sent us the following letter:

You may have heard about calls from several Gereformeerde ker-



DATA CENTRE

Dec. 29

Reunion H.D.C.H. Alumni Assoc., 8 p.m. Auditorium.

Dec. 30

Roller Skating in St. Catharines at Lincoln Curling. 7.30 p.m. All young people welcome.

Feb. 26

1972 Annual Meeting of the C.J.L. Foundation, Humbergrove Vocational School, 1760 Martin Grove Road, Rexdale, Ont. Dr. Bernard Zylstra will deliver the keynote address: "Do Christians Have a Political Future?"

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A SECOND CHRISTMAS

To fly in the clouds or to drive in the fog is a little frightening. You can't see what's coming and that gives a feeling of uncertainty. You don't feel quite at ease until the plane is on the ground or the car is in the driveway.

In a sense we have the same kind of feeling when it is new year's eve. We are in the mist, so to speak. We know what we have had, but we don't know what's coming. This uncertainty bothers some people more than others. There are people who remain quite calm on new year's eve, but there are others who make much noise or drink much liquor.

The fog of the unknown future is here everyday, but it seems that it forces itself upon us more on new year's eve than on any other day of the year. We would like to look ahead, but the clouds hang low and therefore our view is restricted. We can make our plans and we can organize our campaigns, but it is as if the apostle James looks over our shoulders and says: watch out, brother, because you have no idea about tomorrow. "What is your life? A vapor you are that appears for a while and disappears." (James 4:14). We have made plans last year also, but since January 1, 1971 the Lord called some 160 of our people home. These 160 had no idea that they would not reach the end of the year, but the Lord had decided differently.

Now again we are ready to enter a new year. In the mist. Or are we not in the mist? We have just celebrated Christmas, that is, the feast of the birth of Christ. We have been jubilant about the coming of God, but we have not forgotten have we, that Christmas is only a prelude? The Christmas of some 2000 years ago is past. That does not come again. But there is a Christmas coming, which — like the Dutch poet Olke Jager has said — only can be celebrated once, and that one time will be the last celebration possible.

160 of our own readers have been promoted to glory already. That is a comfort for those who stayed behind. That is more glory than anyone can express in human words. They are with the Lord already. They are — so to speak — quartermasters for the second and last Christmas, for the reception of the Church of God. No matter who we are and no matter what we do, we are heading for that tremendous event: the second and last Christmas.

That is something which the so called "Jesus people" have understood. You may have your own thoughts about these young people who are enthusiast about the fact that they have found the Lord, you may even be a little hesitant about them. But one thing they have which apparently is latent among us, and that is that they are full of expectation about that second and last Christmas. They are so full of it that they stop people along the streets and tell them: Jesus is coming!

Listen to what the apostle Peter has to say as we enter the new year: "God has promised us new heavens and a new earth, where righteousness will be at home, and we wait for these. And so my friends, as you wait for that Day, do your best to be pure and faultless in God's sight and to be at peace with him." (1 Peter 2:13 and 14)

D.F.

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THE BACK TO GOD HOUR OF THE CHRISTIAN REFORMED CHURCH Dr. Joel Nederhood, Radio Minister.

ALBERTA		ONTARIO	
Calgary—CHQR	8:30 p.m. 810	Brantford—CKPC	10:15 p.m. 1380
Drumheller—CJDV	11:30 a.m. 910	Cornwall—CJSS	9:00 a.m. 1220
Edmonton—CHED	7:00 a.m. 630	Ft. Frances—CFOB	10:30 a.m. 800
Edmonton—CHQT	8:30 a.m. 1110	Hamilton—CKOC	7:00 a.m. 1150
Edson—CJYR	10:00 a.m. 970	Kingston—CKLC	10:05 a.m. 1380
Lethbridge—CHEC	8:30 p.m. 1090	Ottawa—CKPM	8:00 a.m. 1440
Med. E. t.—CHAT	8:30 p.m. 1270	Owen Snd.—CFOS	1:30 p.m. 560
Peace River—CKYL	7:00 p.m. 610	Pembroke—CHOV (Wed.)	12:30 p.m. 1350
BRITISH COLUMBIA		PRINCE EDWARD ISLAND	
Abbotsford—CFVR	11:30 a.m. 1240	Peterbor.—CKPT	8:30 a.m. 1420
Burns Lake—CFLD	1:00 p.m. 1400	Sarnia—CHOK	8:30 a.m. 1070
Duncan—CKAY	7:30 p.m. 1500	St. Cathar.—CHSC	8:30 a.m. 1220
Gr. Forks—CKGF	9:30 p.m. 1340	St. Thomas—CHLO	4:30 p.m. 1570
Langley—CJJC	10:05 a.m. 850	Stratford—CJCS	2:00 p.m. 1240
Osoyoos—CKOO	9:30 p.m. 1240	Thunder Bay—CJLX	9:30 a.m. 800
Penticton—CKOK	9:30 p.m. 800	Toronto—CKEY	7:30 a.m. 590
Smithers—CFBV	1:00 p.m. 1230	QUEBEC	
Terrace—CFTK (Tues.)	10:03 p.m. 590	Montreal (Verdun)—	CKVL 8:30 a.m. 850
MANITOBA		NOVA SCOTIA	
Alton—CFAM	9:30 a.m. 950	Halifax—CJCH	9:00 a.m. 920
Steinbach—CHSM	9:30 a.m. 1250	Kentville—CKEN	7:05 p.m. 1350
SASKATCHEWAN		Middleton—CKAD	7:05 p.m. 1490
Prince Albert CKBI	3:00 p.m. 900	Sydney—CJCB	10:15 a.m. 1270
Regina—CJME	9:00 a.m. 1300	Windsor—CFAB	7:05 p.m. 1450
NEW BRUNSWICK			
Fred'ton—CFNB	10:30 a.m. 550		

A subscription to CALVINIST-CONTACT is an appreciated present

“Father forgive them...”

by Mrs. L. Van Rijk

She sat behind her little desk, her pen poised. She had just finished her last piece of correspondence and now her thoughts wandered. The events of the past weeks came to her mind and her anxiety grew. There were wild rumors about Japanese landings on the island. Most European men had been mobilized and excitement stirred the native people. She knew what often happened in times of chaos, when authority collapsed. In days of great confusion, such as they had now, natives rose in droves and silently as ghosts they robbed stores and homes. If you offered no resistance, no bodily harm would come to you. But if you did . . .

And there she was, alone. For many miles around there were no other Europeans. The nearest was the doctor, who worked in the hospital more than an hour's drive from here. She had no telephone and no car to get away in a hurry. Entrusted to her care were the four hundred Christian converts, who lived together in a colony.

She felt her aloneness acutely now. She fingered her black Bible without seeing it. Her mind's eye saw thousands of natives afoot, armed with sticks, scythes and stones, entering the colony and smashing all that was precious and useful to her, but for which they would only show contempt.

Outside the tropical rain came down steadily. She could hear it fall on the thatched roof. It dripped from the scarecrow arms of the kapok trees. The kerosene lamp threw grotesque shadows on the woven split bamboo wall, where a few lizards scurried. Insects circled the lighted globe, burned their wings and fell on the table.

Her mind went back fifteen years, when this scene had first brought horror to her. That was the time she and her husband had first set foot in the mission. Later a bigger, better home had been built for them, but still of bamboo. Full of holy plans and great courage they had begun their labor among the native people, teaching them from the Word of God. This same Word had sustained her through difficult times. It had brought light and salvation to those in whose service the best years of her life had been spent. The people were Mohammedans.

"Mohammedans will be difficult to convert to Christianity," friends had told them. But slowly they had gathered a small circle of believers. Then her husband had died of cholera.

"You should leave. Go back to Europe," her friends had said to her. But she could not do that. She would continue alone, with God.

She looked older than she was. The wrinkles on her face were

deep. Her bony forehead was often puckered with worry. Many problems had to be solved and her shapeless lips seldom smiled. Life was serious and her task enormous. It had aged her early.

But she was not as old as Sister Mary, who had come to help her, but whose health had begun to deteriorate a few years ago. Since war was raging in Europe, she could not expect any help to come from there either. So actually she was still alone. And now the Japanese danger loomed and the plunderers could rise at any time. Brother Carl, who was the leader of the mission higher up the mountain, had urged:

"Go to the city. You never know what the residents might do."

"But they are Christians now. They would not harm me," she said.

"In times of stress and under threat of torture they will succumb. They will be forced to renunciate their Christian faith."

Her prophetic statement did not daunt her. No, her people would rally round her, she was sure of that. She drew her lips together and firmly shook her head, thinking of the fruitful prayer meeting they had had the evening before. She had seen true faith on brown faces. She had seen the light of hope and salvation shining in the black eyes. Many had come and they had prayed earnestly.

"No, Brother Carl. Do not frighten me. God will be at my side. He will keep me safe."

But now again she was uncertain and felt really alone. Perhaps the task was too great for her. Had she been wise in assuming such a great responsibility? Then her hand felt the hard cover of the Bible. A smile of assurance lighted her face. No, she still had her Bible. She still had God. She was not afraid.

There were a few rapid knocks on the door. Startled, she straightened her body.

"Come in."

There entered two native overseers, looking very mysterious.

"What is it," she asked, somewhat puzzled.

"Has 'nDara' got a lot of money here?" one of them asked. Oh, was it that. They wanted to borrow money, as so many of them did so often. She did not answer his question, but asked,

"Why do you want to know?"

"Does 'nDara' know that many have risen and are now plundering the store of the Chinese and his house,"

She sat stony and speechless. Now it had come what she had feared. She straightened her

shoulders for she must not show these men how shaken she was.

"Do you think they will come here?"

"Not right away, but they will want to take our things too. We must be prepared."

She had to wait a few minutes to digest the knowledge of the impending disaster. Then her face showed determination. She stood erect before them. "We shall read the Word and pray," she said. Her stiff apron rustled as she reached for the Bible. The two Christian men bent their heads and folded their hands while she leafed through the Book. She read Psalm 91 measuredly, without a tremble in her voice. Then she prayed and the men prayed. They were strengthened and collected when they discussed a practical way to deal with the situation.

"You must warn the village police and the assistant district head," she said.

"We have done that and the assistant made a speech to them to stop their unlawful activities, and the police are ready for action."

"Good."

"'nDara should let us take the money and your good clothes and we will bring them to my house," one overseer said. "It will be safer there." Reluctantly she agreed, and they went leaving her behind alone. What should she do? What could she do? She went to bed, without her night clothes on, knowing that thousands of bodies moved around the colony noiselessly, doing their dismal work.

From the teacher of the colony she learned the next day that the police heartily collaborated with the plunderers and that the assistant received a liberal percentage of all the loot. This was dreadful! Where would all this chaos lead? For six nights she went to bed in apprehension. For six nights she slept restlessly.

On the seventh day, in the morning, the mailboy told her that the plunderers had gone. She sighed in relief and thanked God for this deliverance.

That afternoon something strange happened. One of the overseers came to ask for clothes, to divide among the people. She knew that there was no need for clothes among them now. A little while later the farm laborers came to ask for their wages. This was even stranger, for wages were given on the same day every week. This was not the day.

She did not know that a few Mohammedan priests had come among her people and had threatened them with death if they did not renunciate their Christian faith or if they gave aid to the 'nDara or received her in their homes. Islamic religious fanatics

had risen with the shout: "The Holy War is declared! Away with the Infidel!" That had happened in the city, but she did not know it late that afternoon. That evening she decided to go to bed early. Her good clothes were still at the overseer's house, so she took an old night gown out of the mending basket and put it on. She knelt down by her bed, her Bible in her hands. Every night she read from it. She had burned with a desire to bring this Bible into the lives of those who were in heathendom. How happy she was, that so many had come to believe in it. Over four hundred! Her life had not been lived in vain! She read longer than usual. Then she stretched her tired body on the bed, and soon she was sound asleep.

A hard bang on the wall woke her.

"What is it? Why do you call me so early? It's still dark! she grumbled, for she thought it was her young maid. There was no answer, but the banging started again.

"Oh, the plunderers have come back," she thought, suddenly wide awake. In her torn nightgown she stumbled out of bed and stuck her bare feet in a pair of old slippers. She went to the next room and a strange scene struck her eyes. A few men walked through the room, silently carrying luggage and furniture on their heads. She walked to the next room and the same strange scene caught her consternated gaze.

"Who are you? Are you plunderers?" she asked. Her voice was controlled and dignity flowed from her tall figure. They passed her without a word nor a look. She went outside to ask the guard why he had not given warning. But there was no guard. She walked here. She walked there. It rained and her soaking gown clung to her legs. Her slippers sucked into the mud. She went to the road, expecting to see a thousand silent figures, but the road was deserted. What should she do? Fright strangled her throat. Had all her people left her? Her heart cried to heaven and suddenly in her anguish, a bright ray of comfort shone — her Bible! She must have her Bible. But of course! She had left it by her bed! It was too late! she thought forlornly. She dared not go back into the house, for she did not understand what was going on. Those men did not look like regular plunderers, but they did look forbidding, and she was afraid of their sinister faces. Hardly knowing where she stepped, she frantically tried to recall passages she had long known by heart, but her mind was a vacuum. This lack felt like an aching space inside her. Even fear began to vanish. She was exhausted.

She stole through the bushes under the dripping kapok trees until she was near the teacher's house. There she called in a low voice until a dark figure emerged from the barn door.

"Hurry, 'nDara, over here." She

(Continued on page 4)

Let's Play Chess

Editor: Charlie Hess

THE OCTOBER SOLUTIONS

- 460 (Zepler) 1. Q-Q8, N-K8; 2. R-Q7, N-Q6; 3. RxN, K-B7; 4. R-B3 mate.
1. —, N-K6; 2. R-Q7, N-Q4; 3. RxN, K-B7; 4. R-B5 mate.
- This problem was not too hard, just cute.
- Not: 1. Q-QB3?, K-Q8; 2. R-K7, N-K6; 3. K-N1 and after 3. —, K-K7! no mate.
- 461 (Kamstra) 1. NxQ5!, thr. 2. N-QB3 mate. For some this key-move was too "dangerous".
- 462 (Shinkman) 1. P-Q5, QxP; 2. R-QR8ch, QxR; 3. R-KN8 mate. BxP; 2. R-KN8ch, BxR; 3. R-QR8 mate. Q-N7; 2. R-R8ch; Q-N1; 3. RxQ mate.
- The results prove that we get more and more used to this specific kind of problems.
- 463 (Puig Y Ruiz) 1. R-Q8, thr. 2. Q-Q8 mate. Simple, in a way. 2. Q-B8? is no threat because after the first move of the rook, the queen is pinned by the bishop. Did you enjoy the many variations?

DUTCH

460. 1. Dd8, Se1; 2. Td7!, Nd3; 3. T:d3, Kc2; 3. Tc3 mat.
461. 1. Pd5, dr. 2. Pc3 mat.
462. 1. d5, D:e5; 2. Ta8ch, Da8; 3. Tg8 mat. L:e5; 2. Tg8ch, L:g8; 3. Ta8 mat.
463. 1. Td8, dr. 2. Dd3 mat.

THE OCTOBER LADDER

Names	Problems & Points				Subtotal	Previous Total	TOTAL
	460	461	462	463			
	4	2	3	2	11		
A. Bruinsma (II), Chatham, Ont.	4	0	3	1	8	78	86
G. C. Lok, Vancouver, B.C.	—	1	3	1	5	66	71
A. W. Vandenberg, Edmonton, Alta.	—	0	3	2	5	56	61
A. Schuitema, Gorrie, Ont.	0	2	3	1	6	38	44
B. Dikland (I), Brockville, Ont.	4	1	3	1	9	34	43
H. R. Los (I), Windsor, Ont.	4	2	3	2	11	27	38
J. VanderWekken, Clive, Alta.	—	—	—	0	0	29	29
A. Renema (III), Duncan, B.C.	—	2	—	2	4	7	11
B. Kobes (III), London, Ont.	4	2	3	2	11	(93)	11

REMARKS

With a total of 59 out of a possible 99 we scored about 60%. What a pity that no less than 6 points went lost because no threat was indicated or the wrong one. Our team is still able to do bigger things, I believe. We had two men who scored maximum and one of them came just back from reaching the top. Soon our chess corner will complete its 10th year. It started with only three competitors, mind you. And it went on and on and is still there, and there are still people enthusiastic about it, even such who do not participate in the ladder game. So, on we go!

"Father, forgive them . . ."

(Continued from page 3)

stumbled over the threshold into the barn. "You will be safe here," whispered the teacher. Then he left, closing the door softly.

Sister Mary was in the barn, laying on a cot, fully dressed; she rolled her head from side to side, mumbling softly.

"Have you been here a long time, Sister Mary?" She received no answer. She stroked her hand gently. "Do not fear, the Lord will help us," she said softly. She was vaguely puzzled, for the teacher seemed to know something that she did not know. Although her legs would hardly support her, she kept walking back and forth, often looking out through the little window. She had been there an hour, when she saw a row of dancing lights under the trees, nearing the barn. She crouched beside Sister Mary. Nearby they heard pigs squealing, struggling against a stranger's grasp.

"Come on, let's go to the graveyard," she whispered, "we will be safe there." She knew that no native would come near a graveyard in the night, fearing the presence of spirits. As ghostly apparitions the two forms floated through the cemetery. It had stopped raining and the moon stood out golden against the blue-black of the sky.

Finally the morning dawned and the terrible night had ended. Leaving Sister Mary in the barn, she went home, but she had no home any more. Gaping holes where windows had been, stared at her. Through the doorless opening men came and went still carrying things. Then she stopped short, aghast. In front of the empty shell, that had been her home, on the grassy field, all her possessions had been thrown in violent disorder. Clothes and books, chairs and paintings, tables and china, snapshots and letters from loved ones, all lay cast and trampled in the mud. As she neared the house she could see that the little church had already been half demolished. She stepped over the shards of the

broken flower pots, which were strewn about. In her bedroom she found everything gone. They had taken her clothes, and still in her nightgown and on her soggy slippers she trudged back to the front. A man came close to her and said:

"Dress yourself as a native. Be one of us."

"Dear man, I have no such clothes."

He rushed at her in a rage and tore the nightgown off her body. There she stood, in her underwear, facing the growing crowd. The teacher's wife threw her a new jacket and sarong, as if she had foreseen what would happen. But before her 'nDara could gratefully wrap the garments around her, another man came by and grabbed them from her. Her maid was standing behind her and began to sob loudly, then reached for her shoulder cloth, took off her own jacket and handed them wailingly to her 'nDara, who put them on. A third man came, jerked the slippers off her feet and ran away with them. His companion brought them back again. These curious proceedings left her bewildered. What was going on? Why did they act so strangely? Why did not one of her people come to interfere and help her? True, they tried to give her things, reaching over many heads. True, her maid had given her clothes. But why did no one protest against the breaking down of the buildings and the destruction of her possessions? There they stood, looking on, staring at her. Fear had enthralled them. The fear of death. She closed her eyes and her lips shaped into soft words: "Father, forgive them, for they know not what they do."

Then a little girl, three years old, ran through the circle and bounded toward her.

"You are my own 'nDara," said the child, thrustingly laying her little black head on the thin shoulder.

"God bless you, my child," she murmured, the tears now flowing freely.

When it was afternoon, the men reached the medicine room and began to destroy all the supplies. The contents of bottles were poured out; rolls of bandages were strewn about; ointments trampled underfoot; snow-white cotton flung on the muddy floor. This final insult, this waste, this utter irresponsibility and evil, was more than she could stand. She ran towards the men and, raising her voice to a high pitch, she raved her righteous anger, until someone jerked her shoulder. Looking around, she saw a large hammer hovering over her head.

"Run, 'nDara! He will kill you!" came the hoarse cry from her maid. She ran. Through the hall, through the door she leaped outside. She stumbled and fell. She scrambled up and ran again. Stumps and fallen branches and stones pierced her thin slippers. She panted. Two of her men came.

"Follow us!" they shouted. They ran, circling the house until they reached a deep ditch, where they crouched low.

"Stay here until it is safe for you to come out." Then she saw that one of the men was the teacher. He told her quickly and breathlessly of the Islamic threat. The Christian colony had to be destroyed radically, and the leader who was responsible for their conversion had to renounce her

faith or face death. Some plunderers who had heard of this had come hastily, either to carry away of the loot what they could, or help to destroy with fanatic zeal all that the Christian leader possessed. All the residents of the colony were to become Islamites again or be killed. Her people had become Mohammedans once more!

Oh! This was too much! The destruction of her material things

was reduced to unimportance. She thought of her husband and of his last whispered words:

"You, dear, must stay here and complete the task. Then I know that my life has not been lived in vain. Evil is strong. It must be conquered."

She bent her head in sorrow.

That night in the ditch she slept, not caring about the discomforts

any longer. Daylight greeted her weary eyes and then she saw the car; it had two gun barrels sticking out, one on either side. She ducked, then peeked over the edge again. She saw that it was the chauffeur of the doctor. He saw her and came quickly.

"The doctor has only just learned of your troubles," he said hastily, while he spirited her into the car. "Hurry, hurry, and lay low!" It was her Bible!

She could not help but look back once more. She saw the mountain of things that had been thrown on the grass with utter contempt. Precious things. Things she had kept carefully for years. Tears welled up in her eyes before they caught something. It was black and it was stuck on top of all that she had valued. She strained to see what it was. Then she knew.

"WHO AM I?"

by REV. RALPH HEYNEN,
Pine Rest Christian Hospital Chaplain.

As we stand at the turning of the year I would like to ask the question: "Who am I?" And I would like to have you ask that question with me. "Who am I?" I know there are some people who are going to say, that's a silly question to ask. "Who am I?" I am Mr. Jones, or I am Miss Smith, or I am Mr. Brouwer. These are the identifications that we have of ourselves. We like to have people call us by name. It flatters us a bit when people remember us and when they call us by the right name. But this is not the real self. Your name doesn't really tell much about who you are . . . you could say, I am a policeman; I am a carpenter; I am a businessman; I am a minister; I am a tool and dye maker; I am a schoolteacher; I am a housewife; I am a mother. All of these things tell us something about you, but they don't really answer the question, "Who am I?"

As we see each other we have a way of sizing each other up. A man wears a neatly pressed suit; a woman has her hair neatly fixed. A person is a bit overweight or a bit underweight; he is tall, or she is short. All of these things do have a bearing and they tell us something about the person, but they don't really answer the question, "Who am I?" You have to go a bit deeper than that.

One of the old philosophers used to go around and say, "Know thyself." And he would ask questions of people whether they really knew themselves. You find people like that today too. In fact, there is a wild search on the part of people to find a sense of self-identity. And this is important because we do live with a kind of self-image of ourselves. If you have a low self-image it is going to reflect itself in the feelings that you have about yourself and you will say, "People just don't like me. I don't feel comfortable with other people. I'm just no good." Sometimes we even go so far as to say, "I don't see how God could love a poor miserable creature like I am." We see people who have that kind of low self-image, and when it becomes awfully low they need help and they need to know that there are those who do have confidence in them and who can reach out a hand to them and who can say, but we do love you and God loves you, because the greatness of His love is not in the fact that He loves those who are so lovable, but because He loves the unlovable.

Or, you meet people who have just the opposite; the proud, the cocky individual, who will say, "I'm a very capable person and I can do things better than other people can", the kind of person who just oozes self-confidence out of every pore. This kind of individual also has something wrong with his self-identity because he has lifted himself on too high a plain and he is going to have trouble that way.

People have gone for an answer to the question, "Who am I?" One of the things that people have done in recent years is to go out in search of the oriental religion. Some of their gurus have been here in this country and a number of outstanding people have followed them back to their homeland and they sat together among the flowers in their familiar position and they tried to come to an answer as to who they really were. Most of them came back home knowing less about themselves than when they went.

This is something too, that is part of the search which is found among people who think that they are going to find an answer by some form of self-analysis and in this way they are really going

Pastoral Counselling

to learn to know themselves. I have a great deal of confidence in group therapy, sensitivity groups which are directed by competent individuals and when they are used for people who are really hurting so that they need to know themselves. But when these kind of things are used as parlor games or for people to satisfy this search of theirs for self-identity, they are of no value at all. They really don't help the individual.

The real answer to the question is found when you begin to look within, when you ask yourself the question, "Who am I?" really in the depths of my soul. Ezekial, the prophet, is confronted with this question in one of the visions when the man of God who stands by him says, "Do you see what the elders of the house of Israel do in the dark, each man in the chamber of his imagery?" It isn't in the outer appearances. It isn't in the fact that we are homely or good looking. It isn't the fact that we have our hair cut short or wear it long and have a long beard that goes with it. It is in the inner-self, in the inner man, for out of the heart are the issues of life. This is where life has its beginnings, but if we withdraw too much into this inner world, we are also sick.

But the fact that we don't really dare to live in the spirit of introspection, of looking within, indicates that we live too much in this external world, the world of things, the world which is round about us, and we really don't quite dare to face ourselves where we are, in the dark. I would like to encourage you to search out your own heart and to answer the question for yourself, "Who am I?" Not just your name or your outward appearance, but who am I in the depths of my soul, in the inner man.

And then you should look at your inner thoughts, the hidden angers that we have there; the thoughts that rise up within us of evil passion, the ideas which rest somewhere deep within ourselves, the feelings that are found there that sometimes we really don't even dare to express to those with whom we live in closest companionship, because this is what we are. This is the inner-self, the mind, the feelings, the imaginations; or, if you want to take the word of Scripture, the heart of man. For out of the heart are the issues of life.

And, then, if we want to find out just who we are, we do not begin to compare ourselves with others, because each one of us is an individual. We do not look at ourself only from the standpoint of the things that have happened, the failures that we have had, the difficulties that have come our way, the sins that we have committed. But we look back and we think of ourselves as we are in the depth of our souls.

And then, I believe, that you do not find an answer to this question until you answer the question, "Who am I?", until you stand in the presence of God. I find so many people who seem to be afraid of God; they seem to tremble at the thought of God. You don't really learn to know yourself that way because then you're only going to look at yourself and say, "What a miserable creature I am." But you find an answer when you say, "I know God loves me; loves me enough to send His Son to Bethlehem's manger to redeem my soul, to give me a new heart and to make me a new creature in Christ." We are what we are in our relationship with God. And then, I hope that you can say, "I know He loves me, and I love Him."

THOUGHT FOR TODAY: Jesus said: Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.



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TERUGBLIK

Ons even tijd gunnend te denken aan het jaar 1971 dat bijna voorbij is, weten we onze gedachten bijna niet te ordenen en raken we verward in het ongelofelijk vele dat heeft plaats gehad.

De mens op reis naar de maan bracht deze keer zijn eigen voertuig mee waarin hij begon rond te toeren om meer kennis van dat hemellichaam te verkrijgen dan ooit te voren was mogelijk geweest.

China kreeg tenslotte de dat land ontegenzeggelijk toekomstige zetel in de Vergadering der Verenigde Naties. Het onrecht dat daardoor gedaan moest worden aan een andere Natie die tot op dat ogenblik gelijke rechten had gehad, schijnt aan de meesten geheel voorbij te zijn gegaan.

Van het begin van 1971 tot het einde toe heeft oorlogsrumoer ons in de oren gedreund. De TV bracht de ellende in onze huiskamers en toonde bovendien de volkomen machteloze pogingen van de volken het vuur dat ontvlamde te doven en de eindeloze pijn voldoende te verzachten. Laten we bij dit alles vooral niet vergeten dat Christus, dit voorzeggende, waarschuwde, "en nog is het einde niet."

De boze kreeg dit jaar wel vele kansen Gods wereld goddeloos te maken. Reader's Digest wijdde er twee artikelen aan om te laten zien hoe noodlottig alle kerken die aangesloten zijn bij de Wereldraad der Kerken eenvoudig gedwongen zijn het communisme in de kaart te spelen.

Hoewel in menig opzicht van volledig gelukken van de duivelse toelag kan gesproken worden, blijkt het toch Gods tijd nog niet te zijn voor het laatste der dagen.

Integendeel!

Dwaars tegen alle verwachtingen in was 1971 het jaar van den massale terugkeer tot Jezus. "Christianity Today" noemde deze terugkeer het meest opvallende verschijnsel dat in 1971 heeft plaats gehad. Het schreef dat de z.g. Jezus Beweging het duidelijkst aspect van die terugkeer is maar dat er ook vele andere tekenen van een nieuwe opleving zijn.

Daarbij denk ik aan de honger naar het Woord die openbaar werd dit jaar in letterlijk alle delen van de wereld. Van overal kwamen de aanvragen binnen naar bijbels in eigen taal. De drukpersen konden de stroom niet eens verwerken. Honderden exemplaren werden gedrukt en verzonden, maar intussen werden weer duizenden nieuwe aanvragen ontvangen. De vertalers konden onmogelijk de nood bijhouden. Nog steeds blijven zending en evangelisatie luid roepen om nog meer bijbels en bijbelgedeelten in alle talen die de mensheid spreekt.

Tegelijk vinden vele duizenden Russische, Roemeense en Cubaanse bijbels, om die nu alleen maar te noemen, hun weg in de communistische landen.

In de grote steden van Amerika en Canada worden voorbijgangers in de drukke winkelstraten aangesproken door jongeren die hen willen vertellen van Jezus die alle wonden kan helen en alle smart balsemen. Het is geen overdrijving te zeggen dat in 1971 Zijn Naam op de lippen van miljoenen is geweest.

De redacteur van de rubriek "Godsdienst" in de "Los Angeles Times" schreef dat het Christendom in 1971 tot een nieuwe opening van leven kwam en dat het een gloednieuwe opmars maakte als nooit te voren. Hij vond deze een sterke benadering van wat Christus Zelf had bedoeld.

Volgens dezelfde schrijver zijn er tekenen van de werkelijke geboorte van nieuw leven in het Christendom, in een wezenlijke universaliteit en doeltreffendheid waarvan niemand had kunnen dromen.

Het is een in onze oren vreemd klinkend bericht, maar niettemin zeer veel zeggend, dat onder degenen die het weekblad "Time" op nominatie gezet heeft om DE man van 1971 te worden Jezus voorkomt.

Geen geslacht voor ons heeft ooit in zo'n bloeiende, meeslepende en machtige tijd geleefd als het onze. Wat een kansen voor wie gelooft! Wat een verantwoordelijkheid voor ieder die overtuigd is dat Jezus Christus de enige en eeuwige Heer is en dat de wereld geen vrede kan vinden dan alleen in Hem!

Wat zou het allertreurigst zijn als wij met onze Gereformeerde levensbeschouwing in deze zelfde tijd niet anders zouden weten te doen dan met elkaar te twisten over het al of niet noodzakelijke van Christelijke actie en over de roeping der kerk in de wereld, terwijl we gelijktijdig zouden bezig zijn met de kerk te breken en te scheuren tengevolge van onbegrijpelijke misverstanden en onenigheden.

Laten we samen 1972 ingaan in ongeschokte verwachting van Hem die blijkens de kracht welke in ons werkt, bij machte is oneindig veel meer te doen dan wij bidden of beseffen.

F. Guillaume



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9 Maart 1972	- 3 April 1972
16 Maart 1972	- 27 Maart 1972 (schoolvacantie)
16 Maart 1972	- 3 April 1972 (2e Paasdag)
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NEDERLAND



Psalm 90 en de praktijk

Ik heb nog een exemplaar van Saturday-Night van nov. 1924, waarin een foto staat van de Prince of Wales vergezeld van Lord Mountbatten op reis naar Alberta. Beide nog jonge mannen. Nu, een kleine 50 jaar later, bejaarde heren, waarvan de laatste een grotere rol gespeeld heeft in de geschiedenis van het Britse rijk dan de eerste. Een periode waarin de wereld meermalen op haar grondvesten schudde, koloniale empire's ineens stortten, nieuwe wereld-machten opkwamen, de mensheid leefde tussen hoop en vrees, de economie en techniek sprongsgewijze zich ontwikkelden, de lucht- en ruimtevaart de mond van verbazing deed openvallen, de natuurwetenschap triomfen vierde, de individuele mens in menig geval zijn houvast kwijtraakte.

Als men een jaaroverzicht zou moeten schrijven, ook van Nederland, komt men er als Christen niet uit zonder psalm 90.

Er waait een golf van pessimisme door de levenshof. Publicaties over de water- en luchtvervuiling, de economie, de voedselproductie, de werkgelegenheid, de criminaliteit, de kerk, de menselijke verhoudingen, zij dragen ongeveer alle een zelfde refrain: de dreiging van de collapse.

En in volslagen contrast daarmee is de houding en de leefwijze van de mensen afzonderlijk en in gemeenschap, die zich van dit alles niets aantrekt. Na ons de zondvloed! Een ieder doet wat goed is in eigen ogen en in de wereldproblemen en die van eigen land speelt het eigenbelang de primaire rol.

Op zichzelf is dit niets nieuws. Het demonstreerde zich zelden sterker als tijdens de opkomst der nationale mogendheden. Bismarck's politiek in het Duitsland van de vorige eeuw beruiste op het nationale motief en het nationale bewustzijn. De economische en militaire politiek gingen hand in hand. Hetzelfde was het geval bij de andere grote mogendheden. Nederlands koloniaal bezit en onafhankelijkheid had — zo werd gezegd — zijn beste waarborg in de evenwichtspolitiek van de in bondgenootschappen verbonden partijen. Daarom kon Nederland in de eerste wereldoorlog neutraal blijven.

Daarna noopte de praktijk steeds tot meer internationaal overleg en uitwisseling van goederen. Al werd het protectionisme niet afgezworen, een meer vrij goederen- en geldverkeer werd een levensbehoefte voor de landen van hetzelfde continent.

De Volkenbond, die evenmin als de U.N.O. vandaag, militaire conflicten kon voorkomen, poogde wel door het verzachten van economische tegenstellingen de vrede tussen de volkeren te bevorderen. Dr. Colijn, die in 1927 in Genève de commissie van Handelszaken presideerde, legde grote nadruk op de verhouding tussen de Verenigde Staten en Europa.

Amerika — zo zeide hij — is niet slechts een industriële concurrent van Europa geworden, op veel uitgebreider schaal dan voorheen het geval was, het is tevens op grote schaal een kapitaal-exporterend land geworden.

Ditzelfde geldt nu nog met daarbij komend een directe investering in Europese ondernemingen. De Fransman J. J. Servan-Schreiber heeft in de laatste jaren sterk gewaarschuwd tegen de Amerikaanse machtsusurpatie in Europa.

Daarom moet het niet verwonderen, dat de thans gerezen monetaire- en handelsmogelijkheden tussen Amerika en de Europese Economische Gemeenschap (nu zes landen, straks tien) eerst een begin van oplossing vonden door een ontmoeting van president Nixon en de Franse president Pompidou.

Colijn zei in 1927: "Alleen als alles samenwerkt in de goede richting mag worden gehoopt op het

herwinnen van de plaats die Europa eertijds in de wereld innam."

Men mag zeggen na ruim 40 jaar is die hoop werkelijkheid geworden. Zelfs Nederland zonder zijn vroegere koloniën is economisch veel sterker dan voorheen. Het mag zich, wat zijn economisch-monetaire positie betreft, op een lijn stellen met veel grotere landen. En sociaal gezien is het de meeste landen ver vooruit.

De Amerikaanse dollar is momenteel tegenover de gulden ongeveer 10% gedaald.

Alle leed is al geleden

Angst voor de toekomst, wie kent het niet?

Meestal sluimert het in ons onderbewustzijn en geeft het ons van tijd tot tijd een vaag gevoel van onbehagen.

Er zijn echter ook momenten waarop het ons naar de keel vliegt en ons in z'n greep gevangen houdt totdat we menen erin te zullen stikken.

Waar zijn we dan bang voor? Dat is vaak niet te definiëren, er is geen gestalte aan te geven. Daarom is het ook zo moeilijk te bestrijden, het is nu eenmaal onmogelijk om een schim te lijf te gaan.

We kunnen proberen om het bestaan van die schim te ontkennen. We gaan uit, zoeken vertier, vergetelheid. We overschreeuwen het, zoals een kleine jongen dapper fluit als hij bang is en alleen in het donker. Intussen weten we best dat we op die manier geen geneesmiddel, maar een verdovend middel toepassen.

Soms neemt het angstspook bepaalde vormen aan. Dan LIJKT het alsof er beter tegen te vechten valt. We zijn dan bijvoorbeeld bang dat we kanker hebben en sjuwezen talloze dokters af om steeds maar weer de verzekering te horen dat we goed gezond zijn.

Of we zijn voortdurend bevreesd dat we één van onze geliefden zullen moeten verliezen. We hebben rust noch duur en maken onszelf steeds benauwder met visioenen van wat er allemaal wel niet met hen zou kunnen gebeuren. Het ironische is dan dat degenen om wie wij ons zo bezorgd maken geen leven meer hebben. In onze drang om hen te beschermen beperken we hun levensruimte.

Angst voor eenzaamheid kan ons ook beklemmen en we verzamelen zoveel mogelijk mensen om ons heen.

Alleen om te ontdekken dat welke vorm onze angst ook aanneemt, we uiteindelijk toch een ongelijke strijd voeren.

Want wie kan ons garanderen dat we ooit kanker zullen krijgen? Dat we nooit van ons leven een geliefde ten grave zullen hoeven dragen, dat we nooit vereenzaamd achter zullen blijven?

Dus zitten we nog met dat knagende gevoel van onbehagen, met die wurgende angst en weten niet waarwe 't zoeken moeten. Wat zal het Nieuwe Jaar ons brengen? Pijn, verdriet, wanhoop, de dood? We weten het niet en nemen er nog maar eentje. Proost! Op je gezondheid jongens . . .

Hoe anders zullen we ons veroveren?

Toen ik laatst over deze vraag nadacht kwam er een herinnering bij me boven. Er was eens een

Ook als dat zo zou blijven bij een vaste wisselkoers is dat geen ramp. Ons handelsverkeer met Amerika, althans onze uitvoer, is betrekkelijk gering. Wat wij invoeren (vooral ook graan en andere consumptie-artikelen) wordt goedkoper.

Voor ons land is belangrijk hoe de verhouding zal zijn tot de Duitse, Belgische en Franse valuta. Misschien na toetreding van Engeland tot de E.E.G., tot de Britse.

Waarschijnlijk houdt het beleid van de Nederlandse Regering daar sterk verband mee. Voor velen is het een weinig vreemd, dat dit Kabinet met eerste-rangs figuren zo voorzichtig is, niet ingrijpt in de loon- en prijsbeweging, de inflatie niet beteugeld, de stijgende werkloosheid (nog) niet krachtig aanpakt en in de buitenlandse politiek de rol van de sterkste bondgenoot van Amerika op dit vasteland wat afzwakt.

Het valt niet aan te nemen, dat ministers als Biesheuvel, Langman en Boersma de bui niet zien hangen. Men studeert — zegt men.

Maar dat mag niet te lang duren. Terwijl de Romeinse Senaat eindeloos beraadslaagde, viel Siquantum.

Maar is eenmaal de monetaire crisis opgelost en kan men de economische mogelijkheden overzien, dan is uiteraard een beleid op langere termijn mogelijk. Zowel ten aanzien van de verdere ontwikkeling in de wereld en speciaal met betrekking tot onze nabuurlanden, maar ook naar de binnenkant, de consequenties voor ons vaderland, de welvaart en het welzijn van de bevolking.

Daarbij mag psalm 90 niet worden vergeten. Ook niet op het Binnenhof in Den Haag.

"O God, bescherm ons in ons onvermogen.

Bevestig wat de hand heeft opgevat.

Het werk van onze hand, bevestig dat."

Titius noemde dat in zijn berijming "ons laatste bede". Daarmee kunnen we als eerste bede het nieuwe jaar opgewekt binnen gaan.

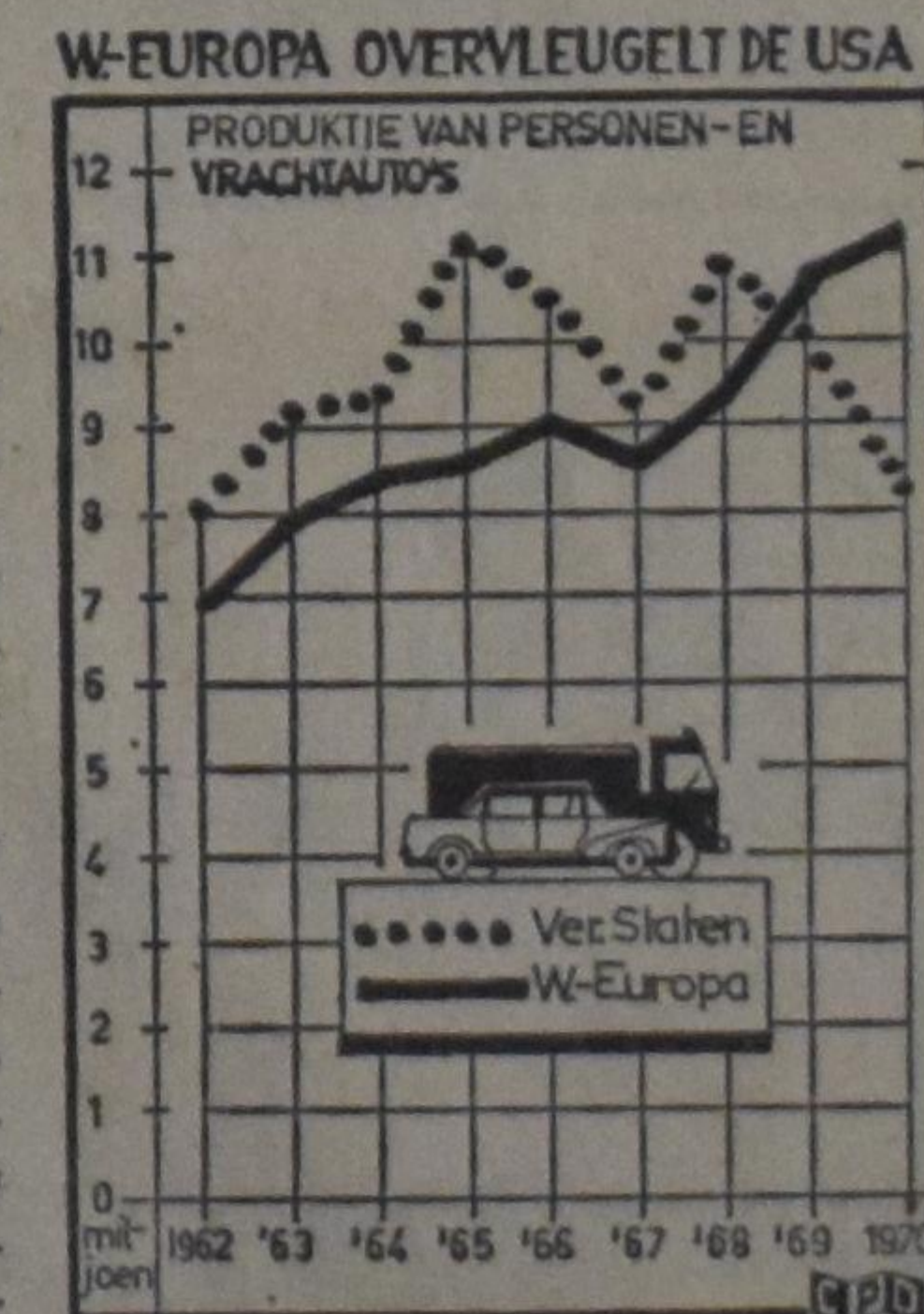
Cn.

En zegt Jesaja niet dat die straf al gedragen is? "De straf die ons de vrede (d.w.z. de bevrijding van de angst!) aanbrengt, was op Hem!" Onze dood is al gestorven, ons leed is al geleden, door Hem!

Na deze overwinningsskreet zouden we toch bijna weer naar beneden tuimelen. Angst is hardnekkig. Stel dat een van alle benauwende mogelijkheden werkelijkheid wordt, wat dan? Zullen we in staat blijken om ons belijden te beleven? Zullen we het waar kunnen maken?

Ach, wat een ongelovig getob! We moeten nog leren ons te koesteren in de liefde van onze Vader. Om ook DIE angst als een bekommernis op Hem te werpen, dan zal HIJ, niet wij, onze belijdenis waar maken. Dagelijks. Ook in 1972.

Linda



WEST-EUROPA IS EEN GROTERE AUTOPRODUCENT GEWORDEN DAN DE VERENIGDE STATEN

West-Europa is een grotere autoproducent geworden dan de Ver. Staten. Uit de grafiek blijkt duidelijk dat de productie van personenauto's en vrachtwagens het zwaartepunt heeft gevonden in West-Europa. Onder West-Europa wordt in de grafiek begrepen de landen van de EEG en de EFTA. De gedaalde productie in de Ver. Staten heeft vooral zijn oorzaak in een gedaalde vraag, terwijl in Europa de vraag naar auto's nog steeds stijgende is. De grootste producent van West-Europa is West-Duitsland dat thans jaarlijks bijna 4 miljoen personen- en vrachtauto's produceert. Dit land is ook Europa's grootste exporteur van auto's want jaarlijks verkoopt het circa 2 miljoen auto's aan het buitenland. Deze Duitse uitvoer is vele malen groter dan de auto-export van de Ver. Staten want Amerika voert jaarlijks nauwelijks 500.000 auto's uit. De Amerikaanse productie is hoofdzakelijk voor de eigen markt bestemd. Daakt de vraag in die markt dan daakt ook de productie in de Ver. Staten.

ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer nieuwe abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

VAN DOMINEES EN GEMEENTEN

(18)

Naar Eenheid van Opleiding

door JOHN DE HAAS

II

De laatste der Provinciale Scholen, die we hier willen noemen, was die te Groningen. Ds. de Cock was daar docent geweest tot zijn dood in 1842. Reeds spoedig na zijn overlijden verzocht de Provinciale Vergadering (wij zouden zeggen: Particuliere Synode) van Groningen Ds. T. F. de Haan deze arbeid voort te zetten. Deze Ds. de Haan had zich in 1840 van de Hervormde Kerk afgescheiden en zich te Birdaard gevestigd, waar Ds. de Cock hem had bevestigd als predikant van de Afgescheiden Gemeenten in Friesland. Ook hij begon studenten op te leiden, en verhuisde na De Cocks dood naar Groningen, om diens werk voort te zetten. Ds. de Haan was een geleerd man. Hij had gestudeerd aan de Academies te Leiden en Groningen, was reeds vanaf 1819 predikant en was ook in de pastorie ijverig blijven studeren. Zo had hij zich toegelegd op verschillende wetenschappen, waarbij hij voorliefde toonde voor de studie in Hebreeuws, Aramees, Arabisch en Syrisch. Van al de docenten die aan de verschillende schooltjes onderwijs gaven was hij de enige die zich "professor" liet noemen, de anderen werden aangesproken met "Dominee". Dit laatste heeft hij ook volgehouden toen hij aan de School te Kampen doceerde, vanaf 1854. De titel van de vier "hoofdonderwijzers", zoals de docenten ook wel werden genoemd, was te Kampen "Docent". Tenminste, zo werden ze genoemd, ze werden aangesproken met de titel "Professor".

Zo hebben deze mannen, met de gebrekkige middelen die hun ten

dienste stonden, hun arbeid verricht. Vergeleken met wat de a.s. predikanten thans hebben te leren en te bestuderen, zinkt hetgeen die toen kon worden bijgebracht, bijna in het niet. Docent Helenius de Cock, de oudste zoon van Hendrik de Cock, hield bij het 25-jarig jubileum der Theologische School een feestrede, en zeide over die vóórtijd, toen zijn vader onderwijs gaf aan zijn "student", o.m. het volgende: "Het geleek veeleer een bespottend dan nabootsend van wat universitair, of wat theologisch wetenschappelijk, of wetenschappelijk theologisch onderwijs of opleiding genaamd kan worden. Om de 14 dagen kwamen er uit verschillende plaatsen van de Provincie een twintigtal mannen ongeveer aan de pastorie om in het uitleggen der H. Schrift, Bijbelsche en Kerkgeschiedenis, de dogmatiek en het prediken te worden onderwezen". Dit gebrekkige karakter van het onderwijs zegt niets over De Cocks bekwaamheid; het vloeide veeleer voort uit de gesteldheid van z'n leerlingen. "t Waren allen mannen op leeftijd, landbouwers en handwerkslieden, die des daags arbeidden en alleen des avonds en des nachts zich inspanden om Gods Woord te leeren verstaan en bekwaamd te worden om ook ten nutte van de gemeente werkzaam te kunnen zijn. Mannen uit het volk, in den volsten zin van het woord, traden op als leeraren der gemeente. En wat er ook uit een algemeen wetenschappelijk oogpunt aan hunne opleiding ontbrak mocht hebben, en welke gronden aanmerkingen er ook gemaakt konden worden tegen de prediking, uit een taalkundig en homiletisch oogpunt beschouwd,

het Evangelie der verlossing, de leer der waarheid werd door hen verkondigd en die verkondiging was voor velen ten zegen".

Niet alle Afgescheidenen hebben evenveel achtung en waardering gehad voor dit gegeven onderwijs. Op de Provinciale Vergadering van Friesland, in maart 1842 gehouden, werd zelfs geklaagd over het wangedrag van een broeder-ouderling, die in trekschuiten en diligences banale grappjes ten beste gaf over de Opleidingsschool te Groningen en daarbij vertelde: "Wie dominee wil worden, kan bij Ds. de Cock klaar komen voor vier duiten".

Maar dit waren uitzonderingen. Over het algemeen werd het belang van een goede opleiding ingezien en men was heus niet tevreden met de Provinciale Schooltjes. Op elke Synode en op vele Provinciale Vergaderingen is gehandeld over de noodzaak om te komen tot oprichting van een Theologische School voor het hele land: voor de hele Kerk, zoals men het noemde. En na veel gepraat, na veel debat, maar ook na veel gebod tot de Here, hebben onze Afgescheiden vaders het mogen zien dat op 6 december 1854 die School tenslotte werd geopend.

Met 37 studenten begon zij: voorwaar geen gering aantal! Het was een plechtige en indrukwekkende bijeenkomst, waarin op die gedenkwaardige dag de vier docenten werden geïnstalleerd. Het verslag, dat op last van curatoren is uitgegeven, besloot met deze woorden: "Ons blijft niets meer over dan het volk des Heeren van wat naam, kleur of vorm op deze inrichting te wijzen, het te herinneren dat zij, volgens synodaal besluit, evenzeer openstaat voor jongelingen buiten als binnen de kring der Afgescheiden Gemeente; en hen op te wekken om dankend en biddend met ons te zeggen:

"Geloofd zij God, dat eeuwig,
Bekleed met mogendheeden,
De Heer, in Israel geprezen
Doet wonderen, Hij alleen!"

Er was ook besloten aan Z.M. Koning Willem III mededeling te

doen van de oprichting der School. Dit geschiedde door de Synodale Commissie der Chr. Afgesch. Geref. Kerk, die dit schrijven richtte aan het Kabinet des Konings. En wat meende de Minister van Eredienst aan de Koning te moeten adviseren? Nadat deze bewindsman de Koning mededeling doet van de ontvangst van dit schrijven, volgt dit zure stukje: "Door de Regering is wel toelating verleend tot het bestaan van Christelijke Afgescheiden gemeenten in onder-

scheidene plaatsen, maar het is tot dusverre door geen behoorlijk bewijs gebleken dat die gemeenten zich onderling tot een kerkgenootschap hebben verenigd. De Adressanten kunnen dus in de kwaliteit, waarin zij zich adresseeren, niet worden erkend. Mij gedragende aan de rapporten, waarop gevolgd is Uwer Majesteits beschikking van den 18 Januarij l.l. No. 58, heb ik de eer Uwer Majesteit te adresseren voormeld adres onbeantwoord te laten."



VAN
ANDERE
DRUKPERSEN

DE STERVENDE SOLDAAT

Een Duits veldprediker in de Eerste Wereldoorlog vertelde het volgende:

Doodsbleek en met bloed bevekt lag de dappere jongen op bed. Hij had een vreselijke wond aan het voorhoofd bekomen. Ik zag dadelijk, dat zijn uren op aarde geteld waren. Terwijl ik zijn hand in de mijne nam vroeg ik: "Kameraad, wens je ook iets van mij?"

"Herr Prediker," zei hij, "snijd een dikke lok van mijn haar af."

En met deze woorden wees hij met zijn hand naar zijn hoofd.

"En zend die als een aandenken van mij aan mijn moeder. Begrijpt u? Aan mijn moeder!"

Toen ik een ogenblik aarzelde, zei hij: "Doet u het maar, al wordt mijn hoofd er niet mooier op. Het is voor mijn moeder. Als ik gestorven ben, zal toch niemand mij meer zien."

Hierop deed ik wat hij mij had gevraagd.

Nauwelijks was ik klaar, of de gewonde soldaat verzocht mij bij hem neer te knielen en God te danken.

It verwonderde mij hierover en vroeg: "Waarvoor zal ik hem danken?"

De jongen antwoordde: "Dank God in de eerste plaats er voor, dat Hij mij zo'n goede moeder gaf. Wat ik van haar gehoord en geleerd heb, is de kracht van mijn leven geworden, en het is ook nu nog mijn steun en troost."

"Dank God verder, dat Hij mij Zijn Woord niet te vergeefs heeft laten horen, maar dat ik door Zijn genade een christen ben! Wat zou er nu van mij worden, als ik Hem niet toebehoorde? Maar ik weet, dat mijn Verlosser leeft. Zijn volbracht werk op Golgotha heeft mij gered; dat weet ik en dat voel ik."

"Dank God daarna, dat Hij mij zo rustig laat heengaan! Ik lig op mijn sterfbed als op rozen. En dank Hem ook, dat Hij voor mij een woning heeft bereid in de hemel! Spoedig ga ik heen. Daar is geen oorlog meer en geen strijd. Daar zijn geen zorgen, geen moeiten en tranen. Maar, Heer Jezus! Gij zult daar zijn. U zal ik zien, bij U zal ik wezen. Voor altijd bij U!"

Ik knielde neer bij het bed en dankte met de stervende uit de diepste grond van mijn ziel God voor deze dingen: voor de gelovige



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WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

moeder, voor zijn waarachtig en levend geloof, voor de bijstand in de laatste ogenblikken en voor de heerlijke toekomst.

Toen ik geëindigd had, zei de stervende nog: "Zeg aan mijn moeder, dat Jezus alles goed gemaakt heeft!"

Een paar uren later ontstiep hij.

Uit "De Kruisbanier"

IN ZIJN ARM DE LAMMEREN

(21)

Allee, guust, jeneigen gaen wassen. Fransje, jie ok! Je kunt zoe gin stuten eten mie zokke smerige anden, Kiek er oe vies as ze bin!

Fransje kijkt in zijn hand en moet Moeder gelijk geven. Hij heeft zoveel speeksel gebruikt dat het langs het stijve rietje tot in de plooiën van het vel is gelopen. Dat is daardoor ziekelijk verbleekt en ziet er hoogst onsmakelijk uit. Maar Fransje dwingt zichzelf dat te aanvaarden als iets dat behoort bij het grote avontuur dat hem vandaag te wachten staat.

Eindelijk is het negen uur. Ofschoon de kinderen al uren gereed zijn, heeft Moeder beslist verboden, eerder op stap te gaan. Kù-je begriepen, heeft ze gezegd; je zou de mensen uut baede aelen!

Maar nu is het dan zo ver. Juist als de kinderen — warm gekleed, en met een want aan de linkerhand en een in hun zak, waar bovendien een leeg Buismanbusje met een gleuf in het deksel, voor de centen, zit — hun klompen aandoen bij de achterdeur, komen daar drie kinderen van Siene van Marien, op gelijke wijze uitgerust, aan. Pier is er ook bij. Na een uitbundige wederzijdse begroeting besluiten ze als een groep langs de deuren te gaan. En daar het geen zin heeft bij elkanders huizen te koenkelen, zullen ze bij Wullemiene beginnen. Maar dan klinken er stemmen en voetstappen naast het huis, en even later verschijnen Neeltje en een ouder zusje, eveneens gewapend met een koenkelpot. Zonder toestemming te vragen sluiten ze zich bij de anderen aan, zodat ze nu met zijn achten op Wullemiene's deur toestappen. Weldra klinkt het achtstemmig koor boven het doffe gerommel van de koenkelpotten uit, en het valt geen van allen op dat ze reeds met de eerste regel de waarheid geweld aandoen. De woorden van het liedje zijn nu eenmaal zo, en ze zetten slechts een eeuwenoud gebruik voort, dat op oudejaar kinderen vergunt op een geoorloofde wijze om geld te bedelen langs de deuren.

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

Wullemientje's deur blijft echter gesloten tot de kinderen aan de laatste regel toegekomen zijn. Dan verschijnt haar nors gezicht voor een kier, en onwillekeurig vragen de guust zich af of er een emmer koud water over hen uitgegoten zal worden. Als de deur opengaat, zien ze dat de oude vrouw geen emmer gereed houdt, maar de babbelaarpot. Haar oude vingers graaien er in en delen dan een babbelaar uit aan elk, behalve Pier. Ze houdt hem voor een na de laatste, en na demonstratief het deksel op de pot geklapt te hebben, zegt ze: Jie krieg gin babbelaar van me. Jie bin vee te groat schoft, en schoften bin gin babbelaers waard.

Pier krijgt een rode kleur, en schaamt zich bijna dood tegenover al de andere guust, die allen jonger zijn dan hij. Maar hij durft niets terug te zeggen. Fransje, die een hekel aan Pier heeft, voelt heimelijk een fals leedvermaak. Wullemiene heeft nog een babbelaar in haar hand, en hij begrijpt dat die voor hem bedoeld is. Maar voor ze die aan hem geeft, steekt ze haar arm onder haar schort en graait met haar hand in haar zak. Ze diept er iets uit op en vraagt dan aan Fransje: Waer is je centedoaze?

Zenuwachtig trekt Fransje het busje uit zijn zak, tegelijk met de zwarte want, die tussen zijn klompen valt. Hij houdt het doosje op, meer om het Wullemiene te laten zien dan om een onverwachte gave in ontvangst te nemen. Wullemiene steekt zelf een geldstukje door de gleuf, en de kinderen zien nog net dat het een stuiver is. Dan gaat de deur weer dicht. Even staat het groepje stil om de vreemde, eerste ervaring te verwerken. Pier is de eerste die zijn spraak hervindt. Smalend zegt hij: Laet dat ouwe wuuf noe gauw verrekken mie der kleverige rotbabbelaers. Ik kan thuus net zô vee babbelaers freten a'k mae wil!

Geen der anderen antwoordt op die smalende woorden, ook al voelen ze de dubbele steek maar al te goed. Ze weten dat Pier een bazige opschepper is en gunnen hem zijn vernedering van harte. Nu schuifelen ze naar Tona's huis en verwachten daar hoogstens

eveneens een babbelaar, die bovendien misschien nog wel aangebrand is. Ze vergissen zich echter deernlijk. Om de een of andere reden is Tona in een buitengewoon goede stemming, en nauwelijks zijn ze hun lied begonnen of de deur gaat reeds open en Tona staat daar breed en met een wijde glimlach op haar vet gelaat op het groepje neer te zien. Zodra het lied uit is, schommelt ze den uze in en komt met een mandje gele appels terug. Ze laat elk der kinderen er zelf een nemen, en daarna gaat ook haar arm onder haar rokken. Uit een handvol kleingeld vist ze telkens twee centen en geeft die aan elk der guust. Ondertussen maakt ze allerlei lieve opmerkingen, die slechts half verstaan worden door de kinderen, die veel meer oog voor haar schatten dan oor voor haar woorden hebben. Niettemin zijn ze allen bereid Tona voor vandaag op de lijst van goede mensen te plaatsen.

Daar het volgende huis dat van Siene van Marien is, gaan ze nu naar de weg om de paar huizen aan Neeltje's kant van de schutting te bezoeken. Daar doen ze bij beide woningen elk een cent op, en besluiten nu naar de stationsbuurt te gaan. Daar zijn veel huizen en dus verwachten ze daar een goede vangst. Maar juist als ze op stap zullen gaan, gaat Neeltje's deur open en verschijnt haar moeder in het deurgat. Ze zwaait met haar arm en roept: Julder zun toch voe oans ok we es moai koenkelen zeker, ee? Allee, veruit, lae me es oaren oe goed a-je 't kan!

Het is wel tegen hun pasgemaakte afspraak, maar de kinderen maken graag genoeg een uitzondering. De meiden komen ook naar het deurgat om het schouwspel gade te slaan. Als het lied uit is, geeft Neeltje's moeder elk der kinderen twee centen, ook haar eigen meisjes, en het groepje begint het plezierige gevoel te krijgen dat de zaken goed gaan.

Fransje geniet met volle teugen van dit avontuurlijke spel waarbij je op geoorloofde en gemakkelijke wijze zomaar centen van de mensen kunt krijgen. Even dringt het tot hem door dat je soms zo ongegrond verkeerde gedachten van mensen kunt hebben, want Neeltje's moeder is toch heus wel een goeie vrouw. Maar dan slaat een der meiden dat blijde geluksgevoel met een slag aan stukken door te zeggen:

Ah, Fransje Weststraete, bi-jie der ok bie? En ei-je a vee centen? Dan ka-je dae net moai een nieuw zetje van kôpen, voe dat van Neeltje dat a-je ebroken eit!

Fransje kijkt haar aan met grote ogen, waar eerst verbaasdheid en dan schrik in te

lezen staan. Zijn wangen lopen vuurrood aan, en hulpeloos zoeken zijn ogen naar Kees en Wantje. Hij voelt zich opeens klein en elendig, en een hete vlam van haat stijgt in hem op. Die verraderlijke valse leugenaars! Hij had alleen het theepotje gebroken, en niet het hele zetje. En hij kon er niets aan doen. Bovendien had Neeltje gezegd dat ze allang een ander potje gekregen had, en dat haar moeder niet eens meer boos op hem was. Hij heeft na dat ongeluk trouwens al met Neeltje in den uze gespeeld, al was het dan niet met haar zetje! Die rotmeiden! scheldt hij in zijn gedachten.

Gelukkig komt Neeltje's moeder hem te hulp door haar dochter te berispen:

Dae mô-je je smoel over ouwen. Dat is allaank verbie! En tegen Fransje zegt ze: Ouw jie je centen mae, oor Fransje! Oans aen juldere centen glad nie noadig!

Dat laatste is wel als een steek bedoelt, die Fransje niet ontgaat, maar hij is dankbaar voor haar bijstand. Nu is hij in elk geval openlijk en wettig geabsolveerd.

De kinderen doen een heleboel mensenkennis op als ze zo van deur tot deur trekken. Waar ze verwacht hadden een goede buit te zullen halen, krijgen ze weinig of niets, en bij de huizen waar ze weinig verwachting van hebben, worden ze soms verrast door een royale gift, al is die zelden groter dan vijf cent per koenkelaar. Sommige deuren worden in het geheel niet opengedaan, al zijn de grote kinderen er van overtuigd dat de bewoners wel degelijk thuis zijn.

Een keer gebeurt het dat een oude, alleenwonende man hen in zijn achterhuis nodigt. Hij is rooms, en de muren hangen vol met bontgekleurde prenten van heiligen met overvrome en ziekelijke uitzienende gezichten. Aan de schoorsteen hangt een groot kruisbeeld waar Fransje met grote ogen naar staat te staren. Hij voelt koude rillen langs zijn rug lopen, als hij naar de stromen bloed kijkt die op de handen en zijde geschilderd zijn. Hij hoort niets van wat de kluisenaar met zijn krakerige stem in zijn brabants dialekt kletst, en hij neemt zich voor om aan Poete te vertellen wat hij hier gezien heeft. Hij voelt de vele vragen die hij haar wil stellen reeds opkomen.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

Gezelligheid kent geen tijd

Zoals andere plaatsen, heeft ook Toronto zijn club voor Nederlands-sprekende inwoners en burgers van Canada die 50 zijn of daarboven. Onze club in Toronto heet *Gezelligheid Kent Geen Tijd* (ons muziekkorps draagt de fraaie naam *Gezelligheid Houdt Geen Maat*) en we willen U iets vertellen van onze activiteiten. We komen zo eens in de zes weken een zaterdagavondje bij mekaar en elke keer is er een ander programma. Nog niet zo lang geleden hebben we zelfs een revue opgevoerd met als titel *Hollandiadorp*. Op onze laatste vergadering hebben we genoten van een film over Rembrandt ingeleid door Toronto's beeldende kunstenaar Willem Hart. We hebben er allen veel van geleerd. Tijdens die vergadering luisterden we ook naar het onderstaande gedicht, dat U indrukken geeft van ons jaarlijks uitstapje. Dit keer zijn we naar Midland en de Georgian Bay geweest. Tijdens het diner, in het gedicht vermeld, schreef Dr. Kooistra namens het comité een wedstrijd uit: wie het beste verslag zou maken van de tocht zou een beloning krijgen. In totaal werden drie uitzendingen ontvangen. Mr. and Mrs. P. Vannoot van Rexdale kregen de eerste prijs en een eervolle vermelding was gegeven aan het werk van Mr. B. Lassche en van Mrs. M. Van Beilen. Hier volgt nu het gedicht van de Vannoot's dat voor zichzelf spreekt.

GEZELLIGHEID KENT GEEN TIJD

OFTEWEL

DE OUWETJES OP STAP

Ja, we gingen uit met de "ouden van dagen"
Ik schaamde mezelf en wilde nooit gaan
Want iedereen weet dan: Hij is boven de vijftig.
En ik dacht: Dat gaat niemand wat aan
Maar Tena zei: Hup, man we gaan allebei mee,
Eerst met de bus, en dan "overzee!"
En daar gingen we vanaf "Albion Road"
Met een bus en een ieder genoot:
't Was lachen en praten en zingen . . . zo mooi!
Soms dacht ik warempe! Nou ben 'k net Leen Kooy.
Toen kwamen we in "Midland," daar lagen de boten
Ja 't waren er twee, één kleine en één grote.
De kleinste was voor de oudsten der ouden.
De grootste was voor wie van muziek heel veel houden
En of we zongen en wát was het mooi
En wat een vent is me die Leen Kooy!
Wat die haalt uit dat orgel is niet te begrijpen.
We aten aan boord belegde Cadetjes
Die gingen er in hoor; 't was alles keurig netjes
Zelfs verpakt in een plastic zak.
Elk bad voor zichzelf en elk at met gemak.
Drie en een half uur hebben we gevaren
Over de golven en over de baren.
We zongen, ja iedereen zong mee
Van: "Wie gaat er mee overzee?"
En wat zagen we op die boot?
De eilanden in hun volle pracht,
En vele schepen, klein en groot
Ook af en toe een prachtig jacht.
Het was heerlijk op 't water, 't windje woei zacht
De stemming was prachtig
Zodat men alleen maar zeggen kon: 't was "machtig."
Na de boottocht volgde 't koffie drinken
In het park daar, aan de "Lake";
Er was ook thee, en er waren snoepjes
Ik beloof je dat menigeen dat leek.
Ook was er nog een speciale bustour
Die ging naar de Martyrs Shrine
Daar zagen we in beeld de kruistocht
Waar Gods Zoon stierf voor uw zonden en voor mijn.

...

Wat meer? Na al wat we mochten beleven
Werd ons ook nog een lekker diner gegeven.
In een pracht van een restaurant, de "Country Mill"
Dat was voor allen een geweldige "thrill."
Ook hier weer was het volop zingen en lachen en gepraat
Tot Dr. Kooistra opstaat — en ons in gebed voorgaat
En toen was daar de maaltijd.
Nu, daarover niets dan goed
Jongens, wat werd daar gegeten
We werden "wel gevoed."
Tijdens het diner uur nam Kooistra de leiding
Nu dat was hem wel toevertrouwd
En zijn "secretaresse" droeg een leuk stukje voor
Ja, nou die kan het ook wel hoor.
En zo kwam dan al vroeg het einde van een prachtige dag
Waarop nu elk oudje blij terugzien mag.

...

En we kunnen dankbaar wezen
Dat zo'n vereniging bestaat
En laten we vooral weer meegaan
Als die vereniging uitgaat.
Tena en ik hebben reuze genoten
Zijn heel blij dat we mee zijn gegaan
En als we weer gaan en wij het beloven,
Zullen we zeer zeker voortaan gaan staan.
"Gezelligheid kent geen tijd," wij willen u vragen:
Gezelligheid kent geen tijd."
Geef ons MEER zulke dagen!

Rexdale, Ont.

Tena en Peter Vannoot

Bent U reeds lid van

HOLLAND CHRISTIAN HOMES INC.?

(Reg. under Charitable Inst. Act)

Als lid kunt U ons helpen bepalen waar een Tehuis moet komen voor ouden van dagen van Nederlandse afkomst en behorend tot de kerken der Hervorming. Zend Uw lidmaatschapsgeld (\$5.00) aan P.O. Box 4127, Stat. O, Hamilton, Ont.

Voor inl. schrijft aan D. Brinkman, R.R. 1, Bowmanville, Ont.

Garlic is goed voor U

Garlic is een natuurlijk anti-septisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Het Christelijke Leven

(14)

De eerste stap: "Dit weten wij . . ."

Ons oude leven eindigt aan het Kruis, ons nieuwe leven begint met de opstanding. "Zo is dan wie in Christus is een nieuwe schepping: het oude is voorbijgegaan, zie, het nieuwe is gekomen." (2 Cor. 5:17). Het Kruis maakt een einde aan de eerste schepping, en uit de dood verrijst een nieuwe schepping in Christus, de tweede Mens.

Wanneer wij "in Adam" zijn kan het niet anders of alles wat bij Adam behoort gaat op ons over. Ongewild krijgen wij het mee zonder er enige moeite voor te doen. Het is immers helemaal niet nodig ons voor te nemen ongeduldig of boos te worden, of een andere dergelijke zonde te doen; dat gaat vanzelf en zelfs tegen onze wil. Zo ontvangen wij ook, wanneer wij "in Christus" zijn, uit vrije genade alles wat van Christus is, zonder inspanning van onze kant, op grond van een eenvoudige, kinderlijk geloof.

Maar al is dit nu honderdmaal waar, toch kan het zijn dat het u onwerkelijk in de oren klinkt wanneer wij zeggen: alles wat van Christus is wordt uit vrije genade ons deel. Wat betekent dat dan in ons leven van elke dag? Kunnen wij dit werkelijk beleven?

Wanneer wij de hoofdstukken 6, 7 en 8 van de brief aan de Romeinen bestuderen zullen we ontdekken dat er aan het echte Christelijke leven vier voorwaarden verbonden zijn.

Ten eerste: wij moeten weten dat onze oude mens medegekruisigd is.

Ten tweede: het moet voor ons vaststaan dat wij wel dood zijn voor de zonde, maar levend voor God in Christus Jezus.

Ten derde: wij moeten ons ten dienste van God stellen, en

Ten vierde: wij moeten in de Geest wandelen.

Dit is de volgorde waarin deze vier voorwaarden worden gesteld. Wanneer wij verlangen naar dat leven, dan zullen wij aan deze voorwaarden moeten voldoen. Niet aan een, of aan twee, of misschien aan drie, maar aan alle vier. Moge God door Zijn Geest ons verstand verlichten en ons helpen die eerste grote stap te doen.

Onze Dood Met Christus Is Een Historisch Feit.

Nu nemen we Romeinen 6:1-11 voor ons. Uit deze verzen blijkt duidelijk dat de Here Jezus niet alleen maar in onze plaats gestorven is, maar dat zijn dood ons insluit. Niemand kan toenemen in geestelijke groei zonder eerst tot dit inzicht gekomen te zijn. Wanneer wij niet hebben gezien hoe Hij onze zonden aan het Kruis heeft gedragen, kunnen wij niet gerechtvaardigd worden. Evenmin kunnen wij geheiligd worden zolang we niet hebben gezien hoe Hij ons, onszelf, aan het Kruis heeft gebracht. Niet alleen onze zonden zijn op Hem gelegd; Hij heeft ook onszelf in zijn dood opgenomen!

Hoe hebt u vergeving ontvangen? U werd zich bewust dat de Here Jezus in uw plaats gestorven was, dat Hij uw zonden gedragen had, en dat Zijn Bloed vergoten was om u van uw zonden te reinigen. Toen u al uw zonden aan het Kruis zag genageld, wat hebt u toen gedaan? Hebt u toen gebeden: "O, Here Jezus, kom toch om voor mijn zonden te sterven"? Neen, u hebt helemaal niet gebeden. U hebt alleen maar gedankt!

Maar als dit juist is voor de vergeving van de zonden, dan is het ook waar voor de bevrijding van de macht der zonde. Het werk

is voltooid! Wij behoeven er niet meer om te bidden, maar alleen God ervoor te danken. God heeft ons allen in Christus besloten zodat, toen Christus werd gekruisigd, wij met Hem werden gekruisigd. We behoeven dus niet meer te bidden: "O Here, ik ben zo'n slecht mens, wilt u mij alstublieft kruisigen". Dat is geheel onjuist. U hebt niet gebeden maar gedankt toen u

ontdekte dat al uw zonden waren weggenomen. Waarom zoudt u dan wel moeten bidden nu het uzelf betreft? Alles wat u nu te doen staat is de Here te prijzen dat u gestorven bent toen Christus stierf. Prijs Hem en leef in de voortdurende aanschouwing van dat heerlijke feit.

(Wordt vervolgd.)
(Translation on page 8)

Canada zorgt voor haar bejaarden

(Canadian Scene) — Zorg voor bejaarden is een van de oudste maatregelen van Canada op het gebied van maatschappelijke zorg. Iedere Canadees van 65 jaar en ouder, ongeacht zijn financiële omstandigheden, heeft recht op een pensioen van \$80 per maand, vooropgesteld uiteraard dat hij aan bepaalde voorwaarden voldoet.

Iedere persoon die gedurende de laatste tien jaar voor de pensioenaanvraag in Canada heeft gewoond en de vereiste leeftijd heeft bereikt, heeft recht op dit pensioen. Als hij (of zij) in die tien jaar gedurende een bepaalde periode in het buitenland heeft gewoond, dan wordt ook de woonperiode die aan die 10 jaar voorafgaat, in aanmerking genomen.

Canada eist niet van de pensioengerechtigden dat zij in Canada wonen. Als één pensioengerechtigde man bijvoorbeeld 25 jaar of langer in Canada heeft gewoond sinds zijn 21ste verjaardag, dan kan hij gaan wonen waar hij wil en Canada stuurt hem dan maandelijks zijn pensioen. Als dat niet zo is, dan kan men wel gedurende zes maanden het land verlaten en een pensioen blijven ontvangen, maar daarna worden de betalingen stopgezet. Komt men dan weer terug in Canada, dan kan men opnieuw pensioen aanvragen.

Canada laat U niet in de steek als U Uw hele leven in Canada heeft gewerkt en U besluit dan op Uw pensioengerechtigde leeftijd om ergens anders te gaan wonen, en zelfs niet als U het land ver-

laat voordat U die leeftijd bereikt. Als U bijvoorbeeld sinds Uw 18de verjaardag 40 jaar lang in Canada hebt gewoond en gewerkt en U verlaat dan het land, dan kunt U bij het bereiken van de pensioengerechtigde leeftijd vanuit het buitenland Uw Canadese pensioen aanvragen.

Laten we nu eens zien wat Canada gedaan heeft om aan de drastische prijsverhogingen van de laatste tijd tegemoet te komen. In januari 1967 heeft de regering een "Guaranteed Income Supplement Program" ingesteld. Pensioengerechtigde mensen die alleen een Old Age Security Pension ontvangen, hebben nu recht op \$135.00 per maand als zij alleen zijn of \$255.00 per maand per echtpaar als zij beiden de pensioengerechtigde leeftijd hebben bereikt. Het maximum van het bedrag waarop zij recht hebben hangt af van het verdere inkomen dat zij eventueel hebben uit andere bronnen. Dit systeem is dus bedoeld om hen te helpen die uitsluitend een ouderdomspensioen ontvangen. Het wordt niet uitbetaald aan pensioengerechtigden die voor een periode van meer dan zes maanden in het buitenland wonen. Deze betalingen worden niet automatisch gedaan; ze moeten speciaal worden aangevraagd.

Het maximum "extra" pensioen bedraagt \$55.00 per maand voor alleenstaanden. Dat is dus ter aanvulling van hun ouderdomspensioen van \$80.00. Voor echtparen is het maximum \$95.00, ter aanvulling van hun pensioen van \$160.00.

Canada werkt als wij samenwerken.

De Federale Regering stelt 498 miljoen dollar beschikbaar, om door uitvoering van een reeks bepaalde plannen voor Canadezen werkgelegenheid te scheppen. De bedoeling van deze boodschap is om U bijzonderheden over deze plannen mee te delen.

SAMENWERKING MET PARTICULIEREN

Wij sporen U aan om op Uw eigen initiatief te handelen of om door tussenkomst van het plaatselijke bestuur, plaatselijke organisaties en groepen die zich met sociaal werk bezig houden, naar voren te komen met suggesties voor ons "Local Initiatives Program" (Plaatselijk Initiatief Plan). Misschien dat U, bijvoorbeeld, in Uw woonplaats een verzorgingsdagcentrum wilt opzetten, of een aantal sociale diensten die Uw gemeenschap aantrekkelijker zullen maken.

Er bestaat eveneens een "Training-on-the-Job Program" (Plan voor Scholing op en door het werk), dat met medewerking van zaken en bedrijven de mogelijkheden om tewerk gesteld te worden beoogt te vergroten voor hen die werkeloos zijn.

Voor het geval U ervaring hebt op enigerlei gebied, hebben wij het "Canada Manpower Training Program" (Scholingsplan georganiseerd door het Departement van Canada Manpower) verlengd, ten einde U te helpen in het verkrijgen van aanvullende kennis.

SAMENWERKING MET HET ZAKEN- EN BEDRIJFSLEVEN

Er is een plan om door het verlenen van bepaalde belastingtegenemoetkomingen (tax credits) of door het doen van rechtstreekse betalingen werkgevers aan te moedigen om leerlingen aan hun personeelsbezetting toe te voegen in het kader van het "Training-on-the-Job Program" (Plan voor Scholing op en door het werk).

SAMENWERKING MET GEMEENTEN

Het hierboven genoemde "Local Initiatives Program" (Plaatselijk Initiatief Plan) zal U

bijstaan bij het steunen en aanmoedigen van gemeenschapsplannen die werkgelegenheid zullen verschaffen aan mensen in de gemeente die zonder werk mochten zijn.

SAMENWERKING MET DE PROVINCIES

Het gemeentelijke Local Initiatives Program zal nauw contact houden met Provinciale instanties. Dit geldt ook voor ons Federaal- Provinciaal geldleningsprogramma tot bevordering van werkverschaffing. Wij zullen het goedkeuren van hypotheeken door middel van de Canadian Mortgage and Housing Corporation verhaasten ten einde de bouw van woongelegenheden, studententehuizen en van zuiveringsinstallaties voor rioleringen te bevorderen.

Wij zullen eveneens leningen verschaffen voor gebouwen ten dienste van tentoonstellingen van velerlei aard, handel en bedrijf.

SAMENWERKING MET FEDERALE BEDRIJVEN

Op ons vlak van activiteit zullen wij ons best doen U meer werkgelegenheid te geven ter zake van het onderhoud en van verbeteringswerkzaamheden aan Federale inrichtingen.

WAAR ALLE SAMENWERKING ZICH CONCENTREERT

Het beginpunt van dit alles is Uw Canada Manpower Centre. Vervoe U bij Uw plaatselijk Manpower Centre voor advies en bijstand aangaande enigerlei plan dat naar Uw mening toepasselijk is op U of de plaatselijke gemeenschap waartoe U behoort.

Als Canadezen er tesamen hun schouders onder zetten gaat Canada aan het werk.

CANADA AAN HET WERK



Manpower and Immigration

Main-d'oeuvre et Immigration

Otto Lang, Minister

Otto Lang, Minister

Paleface Poet and Bitter Jester

by E. W. OLDENBURG

An essay-review of Richard Wilbur by Paul F. Cummins, 48 pages, Wm. B. Eerdmans, 1971, 95¢; and Nathaniel West by Nathan A. Scott, Jr., 47 pages, Wm. B. Eerdmans, 1971, 95¢.

These two paperback pamphlets are recent additions to Eerdmans' continuing series, Contemporary Writers in Christian Perspective, and each "Critical Essay", as the pamphlets are subtitled, follows the basic format established by earlier volumes in the series: a brief general introduction, a brief biography of the writer, and finally a critical examination of his major works with a view toward placing the writer's important themes implicitly or explicitly, in Christian perspective. In Cummins' book on Wilbur the placing is done quite explicitly; in Scott's treatment of West it is more implicit.

Richard Wilbur, born in 1921, is an American poet — still living and still writing. Nathaniel West's career as a novelist was cut short by a fatal automobile crash in 1940. He was thirty-seven. Cummins, therefore, is writing of a poet whose techniques and themes are still subject to evolution and change, while Scott is dealing with a finished body of fiction. Scott's is obviously the easier task. And Scott has written a more readable and finished essay than Cummins, a more satisfactorily complete critical study. Scott has the enviable talent of being able to summarize the plots of novels without boring the reader to death, and his summaries never exist merely to take up space, but are always integrated with commentary and analysis.

Cummins acknowledges in a preface that his booklet is primarily a reworking of his doctoral dissertation. Without subscribing to the general unfair disparagement of all dissertations as dull and pedantic, it would seem that the origins of Cummins' pamphlet did involve him in certain difficulties. I would guess that he was forced to cut and condense more

than he would have liked, and as a result, some chapters seem truncated, incomplete. In the chapter on Wilbur's technique, "New Wine in Old Bottles," Cummins presents a rationale for Wilbur's use of rhyme in two brief paragraphs. The rationale is not very convincing. In addition, Cummins' explications are weakened because space does not permit very lengthy quotations, and paraphrases and summaries are less forgivable in discussions of poetry than they are in discussions of prose fiction. Cummins' book ends in medias res; there is no concluding chapter as there is in Scott's. Apparently there was no room for one. Nonetheless, as an introduction to Wilbur's major themes, and, in a more general way, as an introduction to the world of contemporary poetry, Cummins' pamphlet has value.

Cummins is concerned about the category in which Wilbur is frequently placed by critics. "In 1949," he observes, "Philip Rahv divided American writers into two neat categories, the 'palefaces' and the 'redskins.' The former are the T. S. Eliots, scholarly, elegant, and controlled; the latter are the Walt Whitmans, emotional, virile, and spontaneous." What bothers Cummins is that Wilbur has consistently had the "paleface" label pasted on his work and that the label has been unfairly used to denigrate his art. Cummins laments: "Although the majority of critics agree that Richard Wilbur is one of the very best contemporary poets, many relegate him to the paleface fort, negatively characterizing him as respectable, academic, elegant, refined, pallid, insulated, impersonal clever, witty and sophisticated." To the charge that Wilbur's poetry is passionless, Cummins answers: "Wilbur's poetry does in fact reveal a deep passion: for minute particulars of the external world; for old and unique sounds and colors and shapes; for the sea and the air; for the animal kingdom; for the human mind . . . and for the necessity of maintaining balance and perspective in a paradoxical, mysterious, and fallen world."

Although Scott does not employ the distinction, Nathaniel West might also be considered a "paleface" among recent fiction writers. Certainly he is "clever, witty, and sophisticated." He had, as Wilbur has in his poetry, profound regard for form and structure, for careful craftsmanship. He is often "impersonal" in the sense that the author's own voice is hidden in the intricate disguises of narrative technique. Much of his first novel, for instance, *The Dream of Balso Snell*, is narrated as a dream within a dream. The protagonist of his second novel, *Miss Lonelyhearts*, is a man who poses as a woman to write a newspaper advice column. Both Wilbur and West feel and care deeply about the world they live in and about human life, but the direct expression of emotions and convictions in the manner of a Whitmanesque "barbaric yawp" or the confiding authorial intrusions of a Victorian novelist are alien to the art of both. They work by indirection, by image and symbol and allegory rather than by direct statement. And it is interesting that there is no large band of critics calling for the triumph of the "redskin" novel, analogous to the paleface scalpers of poetry criticism from whose malicious tomahawks Cummins would rescue Richard Wilbur. Apparently Joyce, Faulkner, West, Bellow, and Barth are clearly enough superior to such noble savages and fictional illiterates as Jack Kerouac, James Jones, and Harold Robbins.

While Wilbur and West are both artists who work by indirection, the view of reality which finally emerges from the art of each of them is radically different. For West the universe is ultimately an ordered place, sustained by a creator who cares personally about man. There is, as Cummins observes, "an implicit Christian quality in Wilbur's thought." Cummins sees Wilbur as sharing Gerard Manley Hopkins' belief that "the world is charged with the grandeur of God." And because it is so charged, Wilbur's attitude toward life is that of a man humbled by the mystery and magnificence of all he observes. His responsiveness to beauty is not just a sense of aesthetic delight, though that is usually present. It is also inspired by the constant awareness of the Divine at work in the mundane. Wilbur, however, is no facile optimist, revelling in a Pollyanna world of his own construing. He sees clearly the pain, the ugliness, and the distortions which mar our fallen world. His poetry, in fact, is an attempt to stave off despair by creating order out of disorder, by celebrating the joy of life. As Cummins puts it: "In W. H. Auden's words, he acknowledges 'the prison of our days' but seeks to 'teach the free man how to praise.'"

"How can he be so damned good-natured in an abominable universe?" one critic has asked of Wilbur. The answer, Cummins suggests, is that Wilbur does not find the universe abominable. If, however, Wilbur sees the "Divine at work in the mundane," West sees only a cosmic practical joker who has built a mad carnival funhouse of a universe and perpetrated a protracted bad joke on mankind. West is essentially a comic writer. Scott calls his first novel, *The Dream Life of Balso Snell*, "a merry and plotless little comic strip. A Cool Million, a satiric chronicle of the American Dream in reverse, moves, Scott observes, 'with the rapidity and deliberate crudeness of an animated cartoon.' But West is a bitter jester — 'laughing on the outside, crying on the inside,' as the old popular song has it — and the last laugh belongs not to West or to his characters or to his readers but to the mad practical joker responsible for our mad universe."

Wilbur sees the world as ultimately redeemable; West does not. In his most famous novel, *Miss Lonelyhearts*, the newspaperman who writes an advice column under the name Miss Lonelyhearts (his real name is never given in the novel) is moved by the misery and wretchedness of humanity. He finds himself "dreaming the Christ

dream" and says, "I've got a Christ moving along Hollywood's Vine complex. . . . I'm a humanity lover." However, he is an impotent saviour, impotent to save the problem-ridden who write to him and impotent to save himself from his own overwhelming problems. He is shot and killed by the husband of one of his correspondents — a woman with whom he had become sexually intimate.

Miss Lonelyhearts' violent death prefigures the more general holocaust of violence in West's last novel, *The Day of the Locust*, in which the comedy turns grotesque. Scott suggests that the title has two Biblical sources: the plague of locusts visited upon Pharaoh's Egypt (Exodus 10:1-11) and the reference to the swarm of locusts in the Book of Revelation (9:3-10). The title and its source are appropriate, for West's last novel is his most apocalyptic and sweeping vision of contemporary life. Set in Hollywood where West was working as a movie-script writer (his novels sold very poorly during his lifetime), the novel is peopled, in Scott's words, with "hordes of . . . hollow people, sightless and vapid, who are to be found

moving along Hollywood's Vine Street. . . ." The characters live in a world which Scott describes as a "phantasmagoria of 'blue and lavender nights' and 'sunkist' days, of fake pagodas and chateaus and haciendas. . . ." The final scene of the novel is a Wasteland Armageddon in which a crowd waiting for a movie premiere begins to become "arrogant and pugnacious" as the opening of the theatre is unaccountably delayed. Having been fed by the newspapers and movies on 'lynchings, murder, sex-crimes, explosions,' but feeling 'cheated and betrayed' because nothing ever seems to happen in their own lives, the crowd erupts in a senseless and brutal riot, a 'Walpurgisnacht' pageant of mindless frenzy.' Finished in 1938, on the eve of World War II, and published in 1939, *The Day of the Locust* seems a frightening prophecy not only of the world-wide violence of the war but of the causes and results of violence in American society which culminated in those televised pageants of horror of 1960's: the assassinations of John F. Kennedy, Martin Luther King, and Robert Kennedy.

Commenting on Wilbur's technique of combining the secular and religious connotations of a word, Cummins quotes two lines from the poem, "The Aspen and the Stream,"

Oh, never have I been blind
To the damned universe

and notes that the lines "can be read both as a curse and as a comment on the human condition." But although we live in a fallen world, it is also a world which God loves and will redeem with His love. This Cummins makes quite clear in his excellent explication of Wilbur's crucial poem, "Love Calls Us to the Things of This World." For West, on the other hand, it is not apparent that there is any hope for the "damned universe," Scott suggests that it was West's intention "to use violence and melodrama as instruments for awakening his age out of its lethargies, for destroying its specious securities and revealing its underlying nightmare and tragedy." But what real securities are to be substituted for the specious ones, and when will we awaken from the nightmare?

The Christian Life

(14)

The Path of Progress: Knowing

Our old history ends with the Cross our new history begins with the resurrection. "If any man is in Christ, he is a new creature: the old things are passed away; behold they are become new." (2 Cor. 5:17) The Cross terminates the first creation, and out of death there is brought a new creation in Christ, the Second Man. If we are "in Adam" all that is in Adam necessarily devolves upon us; it becomes ours involuntarily, for we have to do nothing to get it. There is no need to make up our minds to lose our temper or to commit some other sin; sin comes to us freely and despite ourselves. In a similar way, if we are in Christ, all that is in Christ comes to us by free grace, without effort on our part but on the ground of simple faith.

But to say that all we need comes to us in Christ by free grace, though true enough, may seem impractical. How does it work out in life? How does it become real in our experience?

As we study chapters 6, 7, and 8 of Romans we shall discover that the conditions of living the normal Christian life are four fold. They are:

- (a) Knowing
- (b) Reckoning

(c) Presenting ourselves to God, and

(d) Walking in the Spirit,

and they are set forth in that order. If we would live that life we shall have to take all four of these steps; not one nor two nor three, but all four. As we study each of them we shall trust the Lord by His Holy Spirit to illumine our understanding; and we shall seek His help now to take the first big step forward.

OUR DEATH WITH CHRIST A HISTORIC FACT

Romans 6:1-11 is the passage before us now. In these verses it is made clear that the death of the Lord Jesus is representative and inclusive. In His death we all died. None of us can progress spiritually without seeing this. Just as we cannot have justification if we have not seen Him bearing OUR SINS on the Cross, so we cannot have sanctification if we have not seen Him bearing US on the Cross. Not only have our sins been laid on Him but we ourselves have been put into Him.

How did you receive forgiveness? You realized that the Lord Jesus died as your Substitute and bore your sins upon Himself, and

But what is true of your forgiveness is also true of your deliverance. The work is done. There is no need to pray, but only to praise. God has put us all in Christ, so that when Christ was crucified, we were crucified also. Thus there is no need to pray: "I am a very wicked person; Lord, please crucify me." That is all wrong. You did not pray about your sins; why pray now about yourself? Your sins were dealt with by His Blood, and you were dealt with by His Cross. It is an accomplished fact. All that is left for you to do is to praise the Lord that when Christ died you died also; you died in Him. Praise Him for it, and live in the sight of it.

"Then believed they His words: they sang His praise."

Psalm 106:12

From Watchman Nee: "The Normal Christian Life" with consent of the publishers: Victoria Press, Eastbourne, Sussex, England.

If you find yourself loving any pleasure better than your prayers, and any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ, any indulgence better than the hope of heaven — take alarm.

Thomas Guthrie

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TO OUR NEW SUBSCRIBERS

During the last few weeks new subscribers have joined our big "Calvinist-Contact-family". We welcome them heartily.

One of the added attractions to a subscription to Calvinist-Contact is the membership of World Contact Canada. World Contact Canada is an organization which takes care of charterflights. As a new subscriber you have become automatically a member of World Contact Canada — without any additional cost — unless you let us know that you don't want this membership. You are completely free, but if we don't hear from you, you are enrolled as a member of World Contact Canada and eligible to take part in the charterflights.

A few things should be mentioned:

- You have to be a subscriber to Calvinist-Contact and consequently a member of World Contact Canada for at least half a year before you can make use of the charterflights.
- all the charterflights are organized by World Contact Canada, which organization carries the sole responsibility. Calvinist-Contact can under no circumstances be held responsible for or in connection with these flights.
- all flights in the 1972 schedule take place on weekdays, not on Sundays. Assistance with departure.
- World Contact Canada maintains its own communication with its members. All correspondence re flights should be directed to World Contact Canada, P.O. Box 662, Burlington, Ont. and NOT to Calvinist-Contact.
- So far only charterflights to Holland (and back) have been scheduled. Other plans are being considered, about which World Contact Canada will keep its members informed.

FOR THE TIME (not) BEING...

For the Time Being... will no longer appear as a quarterly supplement to Calvinist-Contact.

After careful consideration of many factors involved in the publication of a literary supplement, Calvinist-Contact has decided to discontinue publishing the quarterly.

Some of the factors leading up to the decision were the unexpected discontinuation of patronage, the additional cost of layout and mailing, the lack of reader-response, and the limited appeal of literary art for the general reader.

The Workgroup Christian Writers, which was founded in 1970 by a small group of writers has during the past year grown to a sizeable and influential group of writers, which has contributed to not only the Reformed publications now in existence, but also to a large number of scholarly and literary magazines.

The workgroup also has given a number of poetry readings in the Western Michigan area, and some of the writers read in Illinois, Wisconsin, and Iowa.

A number of collections of poetry by individual members was published in Grand Rapids by Metamorphosis Press, which is not connected with the workgroup, as some mistakenly have understood.

The only publication which the WCW itself has released thus far is the 88-page book, BEING '71. This is an anthology of the best work which appeared in *For the Time Being* . . . on the pages of Calvinist-Contact during the year that has passed.

Being '71 is, for you who like to get a copy of the collected work, for a limited time available at the special price of \$1.25 per copy

from the Workgroup Christian Writers. The book may be ordered through the Literary Editor of Calvinist-Contact.

Being '71 contains essays by professors James Koldenhoven, and Stanley M. Wiersma, of Dordt and Calvin College respectively.

In the fiction section professor Glenn A. Meeter, as well as Mrs. Julie Mollan of Africa and Cor W. Barendrecht are represented.

The Christmas drama by E. William Oldenburg is the only play in the book.

Poetry of Canadian poets Fred W. Tamminga and Nick Ringma, and of U.S. poets E. William Oldenburg, Gene Rubingh, Joe Veltman, and James Kuiper is, among others, represented in the collection.

The cover design was made by professor Chris S. Overvoorde of the Art Department at Calvin College.

The workgroup's future plans include a change of name, and the expansion of *For the Time Being* . . . into a magazine for fine arts and letters, including book reviews, movie reviews, and music articles besides the literary forms thus far published. A number of Christian artists and photographers plans to join the new magazine, which will be published independently in the U.S.A.

Artists, writers, and photographers, as well as music-lovers and movie-reviewers, may be interested in joining one of the workshops planned for the continuation of *For the Time Being* . . . and for the encouragement as well as promotion of the arts. The temporary address is FtTB, % 1530 Valley N.W., Grand Rapids, Michigan, 49504.



Israel's Foreign Policy

There was a time when a foreign minister actually shaped the foreign policy of his country; Palmerston is probably most famous for this but others are also known of their forceful projection of their nation's aims — often without their own government really knowing what was happening. Iwolski, the Russian Foreign Minister in the years prior to 1914 committed his country much further than the Tzar, or his advisors, realized. World War I brought an end to this, as it did to so many things. Wilson and Lloyd George travelled to Paris to settle the terms for the new Europe and after them the pattern continued. Chamberlain and Daladier travelled to Munich to sign part of Czechoslovakia away to Hitler. During the Second World War, both Roosevelt and Churchill travelled extensively to personally converse with each other, and with Stalin, in order to reach agreements on the conduct of the war and the post war settlement.

One only to look at the travels of Nixon, plus his proposed itinerary, to realize that the trend continues. Other heads of state, of India, Yugoslavia, West Germany, France, Indonesia, and Israel, etc., fly all over the globe to confer with each other. All these countries have foreign affairs ministers, who backed by large and able staffs, still do much of the daily ground work, but when really important things have to be discussed, the heads of state prefer to do it face to face. This is especially the case in Israel. Abba Eban has been called the most brilliant diplomat at the United Nations, but the foreign policy he executes is not from his own making, — the whole Israeli cabinet has had a say in it, not least of all the Premier herself and the military. And in Israel there is probably more attention paid to foreign policy than in any other nation.

In one way this is obvious since Israel needs the help of the United States in getting modern weapons. In another way it often appears as if Israel does exactly as she pleases without paying any attention to the nations which she has to keep on her side if she hopes to defeat the next Arab major attack. Israel has had disagreements with France over the Mirage jets which France would not deliver and which now have become a burden on France herself because Israel wants the money back she already paid. And she wants it back with accrued interest. The many proposals forwarded by the United States regards the occupied territories have fallen on deaf Israeli ears. Either the Arabs will come to the conference table on Israel's terms or they can try and get their territory back by force, and Israel is quite confident that the latter will not be successful.

As far as the United States is concerned, Israel knows it has an ace in the hole because the shipments of weapons cannot be stopped as long as the Russians keep sending weapons to Egypt. The U.S. has put its prestige on the line and cannot back out. Not that it all comes easily for Israel; the latest trip of Golda Meir to Washington testifies to this. But if she did not get an outright promise for Phantom jets, she knows that outdated material will be replaced and this can be such a flexible thing that Israel will still get what it needs.

One very good reason for Israel's confident and brash behaviour is that it knows that it has support from a large section of the people in the countries which officially support Israel. This kind of information is carefully charted and kept up to date in one of the prefabricated wooden barracks which surround the foreign ministry in Jerusalem. It all looks kind of untidy and happy go lucky — small rooms with the doors always open, even heads of departments wear T-shirts and sandals when they are not on official business — but the information which is gathered here is as precise as possible and is a necessary ingredient when the cabinet meets to determine the next step in Israel's foreign policy. What exactly is charted here could be called Israel's popularity curve in the world politics. The incoming information is carefully analyzed, brought into chart, and so serves as a barometer which is used by the cabinet. The information is obtained in various ways, one of which is by opinion polls taken — by professional agencies — in various countries.

Out of the results of the last ten years one can conclude that in the western countries sympathy for Israel has been quite constant. Results have shown that in 'normal times' 30 to 35 per cent of the people in these countries 'stand behind' Israel. Regardless of which class or group in society is questioned, the result is about the same. The only exception came during the Six Day War when about 70 per cent of the people felt sympathy for Israel. A similar rise occurred in 1956, although slightly lower. After both wars were over the percentages dropped to 'normal' again. The only exception to the 'rule' has been the far left groups, especially among students, who tend to favour the Arabs. But since these groups have lost in popularity themselves lately, there is little to fear from this angle.

Over the past ten years the Israelis have also kept careful watch on the popularity of the Arabs and if the Israeli figures are to be believed (and there is really no reason not to believe them) their popularity has remained fairly constant over the past five years at 5 to 7 per cent of the people in the western nations. Perhaps that is why the diplomacy of Israel is so very self-assured; as long as Israel believes that roughly one-third of the people in a country sympathize with them they do not have to be afraid that the government will suddenly become strongly pro-Arab.

As long as Israel can keep itself in the lime-light there is little fear that popular opinion will suddenly turn away from them. Keeping attention focussed on itself is not all that difficult; to a certain extent the Arabs help in this through their frequent sabre rattling. But other means can also be used — as for instance the campaign to allow more Jews out of the USSR to emigrate to Israel. All the groups that demonstrated last year in the western countries did so against the Soviet Union, but because every one knew the Russian Jews wanted to go to Israel, it also enhanced Israel's popularity. In spite of victories in the last two encounters with the Arabs, Israel still appears as the underdog. This is also part of the very careful foreign policy coming out of Jerusalem. Add to this the wrinkled, tough grandmother type face of Israel's Premier and to millions in the western world the Arabs are, and will remain the villains in the Middle East. Even if one is not an admirer of Israel, one has to admit that their foreign policy is something that is very well conducted, carefully thought out, and quite successful.

J. J. Bout.

"Come, ye that fear the Lord, and hear what He has done for me . . ." Ps. Hymnal 119:3

Editor,

It sure is wonderful to discover the great things that the Lord is doing in our days and also in our Christian Reformed Church. This came to my mind when I read the article from the Rev. Louis Tamminga in which he referred to the miraculous healing of the wife of the Christian Reformed Pastor at Sun Valley, California. It's a story which might be prophetic for our church. I hereby send you a copy which carries the poignant testimony of Mrs. Bierling's healing. It might help people who go there and are not healed the first time. Above all through all these things we may learn more and more to focus our attention on the Lord, who forgiveth all our iniquities and healeth all our diseases; who redeemeth our life from destruction; who crowneth us with loving-kindness and tender mercies. If we analyze the times in which we live you and I fully agree that the Spirit of God seems to use many means in our days to prepare the

Return of the Lord. I refer to your article in C.C. of November 18, 1971 under the heading: Een werk van God's geest."

London, Ont.

M. Vanderkeemel

Mrs. Bierling's Testimony

"If anyone had told me a week ago at this time that I would stand up here and talk to all of you, I think I would have died of fright sometime during that week. But after what happened to me last Monday night, I really feel that I just have to tell you because I really believe — and other people have pointed this out to me too — that what happened to me wasn't done for me, by God, just for myself. But I think when something like this happens in the life of a Christian, God wants us to use it to help build up the faith of fellow Christians. And that is why I am up here tonight to tell you what has happened. I think most of you have heard about what happened, but some of you probably haven't and so I would just like to tell you exactly what happened. My husband has already told you how I was in quite great pain the

last two years, and especially the past year as the arthritis got progressively worse. I had been to a medical doctor, and I had been to an orthopedist, who sent me to therapy for several months and put me in traction, etc. But it just kept getting worse. I went to a neurosurgeon, who couldn't find the cause although he could see the symptoms, and wanted to try exploratory surgery, which I could not quite go along with. I did go to a chiropractor and got some relief, but it wasn't a cure. And now the arthritis was getting worse and worse.

"So about nine months ago I finally gave up on trying to get medical help. And about the same time I just really gave the whole thing over to the Lord. I believed He could heal me miraculously, without medical help, and I asked Him if He would. But I wasn't at all convinced that He would. I felt possibly it wasn't His will to heal me and that He had some reason for me having this pain, and that it just wasn't in His plan to heal me. And so at that time I really just left it in His hands. And since that time I'll have to confess that I really haven't prayed for healing. I have prayed every day that He would give me strength to get through the day and to do what had to be done. And He has done that, and I think possibly that's sort of a miracle in itself. Because some days just weren't easy. But I gave up praying for healing and hoped that He would, but just wasn't sure about it.

"So when we went to the Katherine Kuhlman service last Monday night, I really didn't even go for that reason. I didn't go expecting to be healed, and I'll have to confess that I didn't even pray that I would be. We went primarily as observers to see what was happening at the service. Bill and I had been to two services before, when she was at the Shrine Auditorium, and we really enjoyed the music and found the services to be inspiring. She had an inspiring message, and I was really fascinated by the healings that took place. I believed that they were real, but I didn't understand it

all and wanted to learn more about it. So when she came to town last Monday night, we felt this would be a good opportunity to go to a service and to take the children with us because we hadn't been able to take them before.

Well, after the preaching of her message, the healings began to take place. And I was just so engrossed in what was going on all over the church as people stood up who had been healed and came forward and told about it, that when my own body suddenly became very hot, my first reaction was that it was getting hot in the room because there were so many people. But I kept getting hotter and hotter, until I was just really on fire. And when I looked down at my hands, they were just bright red. Well, my first reaction then was 'Oh, no!' and then I suddenly realized that my pain was all gone, and it had been quite severe for a few days because of the weather. And still I said, 'Oh, no! It can't be. It hasn't happen to me. It's going to come back any minute.' And so when she asked everyone to come up and tell what had happened, I just couldn't go. I stayed in my chair. I just couldn't accept the fact that this had happened to me, and I wasn't about to get up there and tell everyone that I was healed and then find out that my pain came back 10 or 15 minutes later. So I stayed right where I was and for quite awhile the healings continued and people kept coming to the front. I just sat there battling with myself about what was going on. Well, suddenly one of the women that works there, that goes through the audience and brings people up to the platform, came up to me and told me that I had been healed. And I was just so shocked that my reaction was, 'Well, yes, I guess I was, but I can't believe it.' And before I really realized what was happening, I found myself walking down the aisle with her toward the platform. And when Miss Kuhlman saw us coming, she called 'What have we here?' And the woman with me said, 'We have a spinal healing.' And I hadn't told her what I had

(Continued on page 10)

To those who are interested in a Christian Marriage Contact Service

It would not surprise us if you were somewhat apprehensive about writing to the C.M.C.B. for information. The thought of finding a marriage partner with the help of a "Contact Service" may not appeal to you at all. Nearly everyone feels that this would not be "natural" and we all would rather follow the more conventional ways.

And yet, this is not an "abnormal" way either. We would like to say that our services can be used in addition to the usual ways, and it should be pointed out that this method is becoming increasingly desirable and necessary.

Today we meet more people than ever before, but because we meet many people our contact with them is often very superficial and impersonal. Often we don't even know our neighbours.

Opportunities to meet single people still exist, but as we grow older these opportunities present themselves less frequently or they disappear almost entirely. In addition, the prospect of having to remain single or of being unable to find someone to remarry is for many much more difficult to bear than it was in the past. Our society seems to be oriented towards married and family life.

Unmarried persons are likely to experience far more loneliness now for the simple reason that there is often no room for them in the homes of relatives.

The methods of communication in our society have improved and changes in society have enabled us to enjoy more things. However, these changes have made the establishing of spontaneous and meaningful personal contact more difficult. We might add that this kind of personal contact is very much needed at a time of general alienation.

For those reasons people who would like to meet a marriage partner are no longer satisfied to simply sit back and wait. Instead, they want to do something about their situation. Not only men but also women want to take the initiative in establishing a contact which may lead to a successful marriage.

The Christian Marriage Contact Bureau has been established by a small group of Christian people who feel that they can assist those who have not yet found a partner, or those who have lost their partner.

The experience of the C.M.C.B. over the past four years has been that women especially have found in our organization an opportunity to reach out and establish contact. They have let us know that they would like to marry or remarry.

The result is that we have a

much larger number of female members than male members.

The C.M.C.B. would very much like to encourage men to apply in greater number. We understand your reservation. To apply may be unusual. Why not give it a try. Others have done it and are very pleased they did.

You are invited to write to C.M.C.B., Box 154, Station R., Toronto 17, Ontario.

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Mr. Bierling's Testimony

(Continued from page 9)

been healed of either, but she knew this. And then I got up to the platform and Katherine Kuhlman met me and said, 'You were healed 30 minutes ago. What took you so long to get up here?' Well, by then I was really astonished and I just had to believe that this was a miracle of God because there was no other way that these women could have known these things.

"And when she reached out and touched me and said the power of God was through my body, I was determined that I wasn't going to fall on the floor like everyone else had, but there wasn't a thing I could do about it. I just felt like I floated down to the floor, and had no control over my body. As soon as I hit the floor, I was determined to get up and get out of there. There were 3000 people sitting out there, and I was flat on my back! And I did get up and out. But, at the same time I had to believe that this was confirmation from God that I had experienced a miracle.

"And yet I will have to admit that even after I got home, I was still battling with myself about what was going on. During the night I kept waking up, thinking that I had been dreaming and that my pain would still be there. But it wasn't. And as we looked back on the events that led up to that night, we just could see God working so clearly that I just had to accept this as God's plan and God's miracle. For one thing Simon Devries, who was an usher at the service that night, had asked to borrow one of our cars because his family was going early and he wouldn't have a way to get there because he wouldn't have been home from work on time to go with them. Well, our little Mustang happened to be in the garage at that time being fixed, so he took our big station wagon. And when we went that night, we had to go in the little Mustang, with the whole family. And then to top it all off, they told us we had to be there by 5 o'clock for sure in order to get a seat. Well, the telephone kept ringing and the doorbell kept ringing, and we never got away from home that night until 6:15. When we drove up to the church, we were still 6 or 7 blocks away and we found that cars were lined up bumper-to-bumper, parked everywhere, and there just wasn't a parking space anywhere. So Bill decided to drop us off at the front door of the church, and he'd go look for a parking place. When we came around the corner and drove up to the front of the church, there was a parking place right smack in front of the church. But it was a short one — and he could get our Mustang in there, but if we had had the stationwagon, he could never have gotten it in. And then when we got inside the church and one of the ushers met us and said, 'I'm sorry, there are just no seats left in the sanctuary. If you want to watch, you'll have

to go down in the basement and you can watch it on a t.v. monitor down there.' But Bill said, 'We can watch her on t.v. at home so we might just as well go home.' We were turning around to walk out and just then we banged into Simon Devries. He told us later he had no reason for being out there. He was supposed to be ushering, but he had a feeling that he should go outside and see if we were there. If he had come 30 seconds sooner or 30 seconds later, he would have missed us, but he happened to catch us. He brought us to one of the assistant pastors of the church there, who took us inside and put us in a bench that had been reserved for someone else, but they hadn't showed up. So here we were, about 6 rows from the front of the church, in the main sanctuary, and we were about 1½ hours later than everyone else who had come and been turned away, and yet we had a seat.

"And so all these things together just made me really believe that this was God's providence. I just can't imagine that these things just all happened — that they were just coincidence. The timing was just too perfect and there were too many things involved just to be coincidence. And this is why I feel God was working. He wanted us at that service and He got us there, and I just have to accept this as a miracle of God.

"I still don't understand it all. I don't understand why I was healed there, instead of at home. I had prayed many nights before I gave up that I would be healed, and I wasn't. And yet at this time I was. I don't understand why I wasn't healed the week before when we went to a service at the Shrine Auditorium, except that possibly He wanted the family to be there to share in this experience with us. I don't understand why I was healed and many people who were there expecting healing, weren't healed. There was a little baby behind us, who was terribly malformed and had a serious disease, and I was praying all through the service that this baby would be healed, but so far as we know, it wasn't. And yet God healed me, and I hadn't even prayed for it that night, and I don't believe my husband had. I think the children had, though.

"So there are a lot of things I don't understand, but I can't deny what has happened because God gave me His own personal proof, in a very direct way that I'll never be able to deny. After a week the pain is still gone. I feel great! — I feel 20 years younger. And there is just no other explanation. God has to have done it. So at this point, all I can do is praise God for what He has done and for what has happened, not because I had such great faith, but because He is still such a great God."

Myrna Bierling,
Sun Valley, California.

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The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Jan. 6/13	Jan. 7	Jan. 5 noon
Jan. 20	Jan. 14	Jan. 12 noon
Jan. 27	Jan. 21	Jan. 19 noon
Feb. 3	Jan. 28	Jan. 26 noon

Carrillon Concerts from Parliament Hill

(Special to Canadian Scene
from the Department of the
Secretary of State.)

"Can you imagine a more perfect view in all of Ottawa?" Robert Donnell, Dominion Carillonneur, may ask as you look out the windows of his study, high up in the Peace Tower in the Parliament Buildings. "There you have the Gatineau Hills before you, the Ottawa River below, and a bird's-eye view of the Changing of the Guard ceremony."

It is the ideal setting for a musician who, when he is not playing, is forever researching or working out new arrangements. "All the music for a carrillon has to be especially arranged," he explains, "and there is a lot of good music still to be adapted."

An artist of international repute, Mr. Donnell was born in Toronto, Ontario. His first experience as carillonneur was in St. George's Anglican Church in Guelph, Ontario. Later, he studied in the United States and Europe, and graduated from the Royal Carillon School of Mechelen, Belgium. He has been Dominion Carillonneur since 1939. Recently, Mr. Donnell presented a series of recitals in Australia — the first Canadian carillonneur to be invited to that continent. He is past president and advisor of the Guild of Carillonneurs in North America.

The Arts and Cultural Support Branch of the Secretary of State Department is responsible for the Peace Tower Carillon recitals heard throughout the year except for the week before Easter and during the months of February and March.

From June until mid-September, the one-hour concerts of varied music start every Thursday and Sunday evening at 9:00 o'clock. Included in these programs are works from many of the great composers, folk, sacred and semi-popular music, and music written especially for the bells. Then there are the short, day-time recitals of lighter music heard daily at 1:00 o'clock (except on Thursdays and Sundays) during July and August. The Dominion Carillonneur tries to provide something for every taste. Visitors are always delighted when they recognize familiar selections from, for example, "The Sound of Music", a medley of French Canadian folk-songs, or even some of the latest hit tunes.

Many people do not realize the significance of the Peace Tower bells. "They were installed," Mr. Donnell explains, "to commemorate the Peace of 1918, and to

keep in remembrance the service and sacrifice of Canadians in the first World War."

The Carillon of the Peace Tower consists of 53 cup-shaped bells of exceptional purity of tone, tuned so that when a number of them are sounded together, they ring out in perfect harmony. The instrument is located within the Peace Tower, approximately 150 feet from the ground. Its small and medium-sized bells are arranged in five tiers immediately above the keyboard, and its six largest bells are suspended below.

The keyboard, six feet long, is made up of a series of peg-like, wooden keys, operated by the hands. The lower two and a half octaves operate from a foot keyboard, similar in appearance to that of an organ.

All the shades of musical expression are created from the force used on the keys. When you realize that the clapper of the largest bell weighs 504 pounds, you can appreciate the amount of force and delicacy of timing involved in playing such an instrument. And yet, Robert Donnell, a man of medium height, slight in build, looks more like a doctor or a diplomat than a "musical athlete". The only evidence of the tremendous physical effort he puts into playing the Carillon are a number of small, hard callouses on the outside of his little fingers.

The best place to hear the bells is from the lawns of Parliament Hill. Visitors may visit the Peace Tower and see the Carillon between 9:00 a.m. and 5:00 p.m. any time during the year.

CROSSWORD PUZZLE

ACROSS

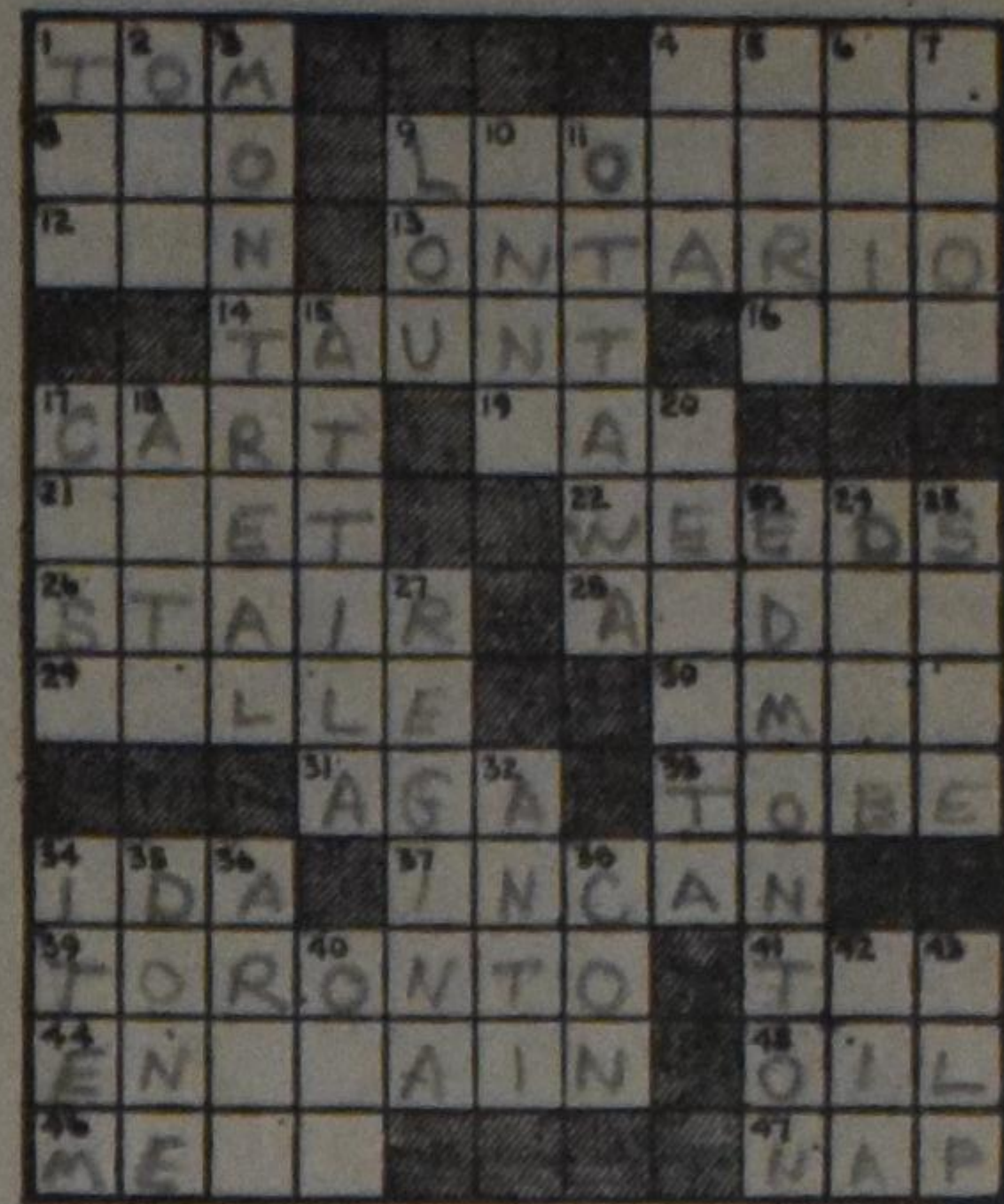
1. A Jones boy
4. Counter-tenor
8. Turnoff
9. Comic, Jack E.
12. Falld
13. See 39 across
14. Tantalize
16. Click
17. Market wagon
19. Swiss river
21. French author, Claude
22. Useless plants
23. Step
25. — Glide
29. German city
30. Asian river
31. Modern V.P.
32. Two of Hamlet's words
34. Miss Lupino
37. Of an old Egyptian empire
39. Capital of 13 across
41. Tout's suggestion
44. Board a sleeper
45. Pay dirt
47. Food
49. Forty winks

DOWN

1. Playing marble

2. Harem chamber
3. Site of Expo 67
4. Anecdotal collection
5. Fat
6. Violin, guitar and piano
7. Smell
8. Singer, — Rawls
10. Sicilian city
11. Capital city
15. Well-known Nun
17. "A Boy Named Sue" singer
18. Archi- tectural pier
20. Miss Tybald
23. Al- bert's capital
24. Defeat de- catively
26. With- ered
27. Saskat- chew- an's capital
28. Opposed to
34. Columnist's tidbit

35. Accom- plished
36. Ionian gulf
38. Take for a sucker
40. Table scrap
42. George's librettist
43. Vitality



SOLUTION

to previous
Crossword Puzzle





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to anyone who brings in 30 new and paid subscriptions between now and January 31, 1972, and two tickets to anyone who brings us 50 new and paid subscriptions.

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If you bring us 20 new and paid subscriptions between now and January 31, 1972, you may choose between

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(at the store of your choice) or

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HET NEDERLANDS BIJBELGENOOTSCHAP MET VER-
KLARENDE AANTEKENINGEN (in 8 volumes).

If you bring us 10 new and paid subscriptions between now and January 31, 1972, we will send you

A GIFT CERTIFICATE FOR \$15.00
(at the store of your choice).

You have about 5 weeks time. The prizes are worth winning. Calvinist-Contact has now a little over 9000 subscribers, but there are still some 6000 people in Canada alone, who don't read our paper and should have it.

All subscriptions, which you send us, have to be paid, otherwise they don't count.

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Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Dave and Joanne Tigchelaar (nee Friend) rejoice in the birth of

DAVID ALLAN Jr.
on November 20, 1971.

A brother for Timothy.
Mark 10:16.

858 Sigsbee St., S.E.,
Grand Rapids, Mich.

Born on November 30, 1971, God entrusted us with another child whom we named

GRANT DOUGLAS
Simon and Alice Floris
(nee Bandringa).

A brother for Coreen, Nancy,
Michael and David.

11532 River Wynd,
Maple Ridge, (Haney), B.C.

With thanks to God and with great joy we announce the birth of our son

MICHAEL BENJAMIN
A brother for Janet, Susan and Mark.

Beatrix and John Hofstee.
745 Main Street West,
Listowel, Ontario.
December 6, 1971.

Praise the Lord! He has blessed us with the birth of our daughter,

KAREN JOYCE
on December 11, 1971.

Parents: Cathy and Cyé Ypma.

First grandchild for Mr. & Mrs. A. Timmermans, Ottawa.

Fourteenth grandchild for Mr. & Mrs. L. Ypma, Thunder Bay.

R.R. # 12, Hildale Rd.,
Thunder Bay, Ont.

With gratitude to God and great joy, we announce the arrival of our son

BRIAN HENRY DEAN
born March 13, 1970.

A brother for Connie, Yvonne and Debbie.

Neil & Joan Spier
(nee Wust).

#2 Reinhard Place,
Winnipeg, Man. R2G-1Y1.

God has made us very grateful and happy with the birth of a son

MATTHEW HENRY
born December 13, 1971.

Henry & Cathy Zuidema,
nee Zylstra.

A brother for Carina and Brendan.

934 Elizabeth,
Wallaceburg, Ont.

Proud grandparents:

Mr. & Mrs. K. Zuidema,
931 James, Wallaceburg.

Mr. & Mrs. J. Zylstra,
Mt. Vernon, Ontario.

Mr. and Mrs. Hendrik Visscher of Calgary, Alberta are proud to announce the engagement of their eldest daughter

NELLIE

to

Mr. BOB JAGT

the eldest son of Mr. and Mrs. Lambert Jagt of Strathmore, Alberta on December the twenty-sixth, nineteen hundred and seventy-one.

The wedding date has as yet not been set.

Rev. and Mrs. Gerard Nonnekes of Orangeville, Ont. wish to announce the forthcoming marriage of their daughter

NAOMI MARGARET

to

Mr. DAVID L. MENSINK

son of Mr. and Mrs. L. Mensink of Oak Park, Ill. which will take place D.V. on Saturday, January 1st, 1972 at eleven o'clock in the Orangeville Christian Reformed Church.

Soli Deo Gloria.

Liz and Henk
Peggy, Wilma, and Peter
Reny and Jim
Lisa, Jimmy
Dick and Linda (fiancee)
Gerald
Robert
Fred

are happy to announce that God has given their parents and grandparents

CORNELIUS LOF
and
MARGARET LOF, nee DE BOER
30 years of marriage.

We pray that our heavenly Father will continue to bless them for many more years.

19 Harcove St.,
St. Catharines, Ont.
December 24, 1971.

A sincere thank-you on behalf of myself and my children for the many tokens received and shown at the time when we remembered God's blessing that I might serve the Lord in the ministry of His Word for forty years.

Rev. G. J. Hoytema.
636 Lauderdale Ave.,
London 23, Ont.

We express our thanks to all those who have shown their sympathy to us in the passing away of our dear husband and father

Berend Hendrik Wikkerink.
Mrs. Mini Wikkerink,
Joyce, Delina, Eileen, John, Ingrid.

Beamsville, Ont.

The Ladies Auxiliary of the Galt Chr. Ref. Church wishes to express their Christian sympathy to Mr. Gerrit Bulthuis and family in the passing away of their beloved wife, and faithful mother

TINA H. BULTHUIS-SALVERDA,
on December 4, 1971.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for his name's sake." Psalm 23:1-3.

The Board.

Op 7 december 1971 heeft de Heere tot Zich genomen onze lieve vader, echtgenoot, grootvader en overgrootvader

EGBERT KELLY,

op de leeftijd van 78 jaar.

"Er er zal geen nacht meer zijn, en zij hebben geen licht van een lamp of licht der zon van node, want de Heere God zal hen verlichten en zij zullen als koningen heersen tot in alle eeuwigheid." (Openb. 22:5)

Holland:

A. Kelly-Kuiper (moeder).

Holland:

J. Kelly.

Holland:

H. Kelly.

A. Kelly-Vos.

Holland:

L. Kelly.

H. Kelly-Koster.

M. Koster-Kelly,

J. Koster,

R.R. #2, Drayton, Ont.

H. Kelly,

A. Kelly-Zantingh,

R.R. #2, Dunnville, Ont.

F. Linde-Kelly,

A. Linde,

R.R. #1, Moorefield, Ont.

L. Benjamins-Kelly,

S. Benjamins,

R.R. #2, Alma, Ont.

H. v. d. Deen-Kelly,

P. v. d. Deen,

Holland.

A. Hoogendoorn-Kelly,

B. G. Hoogendoorn,

R.R. #2, Alma, Ont.

44 kleinkinderen en 1 achterkleinkind.

De begrafenis heeft plaats gehad op 11 Dec. 1971 te Hoozeveen Holland.

Dec. 1971, Ontario, Canada.

Due to a Happy Occasion

A TEACHER

is needed for Grade Two. Please send all applications to: Mr. H. VanderVecht, Principal, John Calvin Christian School, 48 York Street, Strathroy, Ontario. Music Qualifications will be an asset. Duties to begin in Jan.-Feb. 1972.

Assen Erin
Oct. 19, 1919 Dec. 6, 1971

In your mercy, wisdom and everlasting love, Lord, you took away from us our dearly beloved husband and father

JURRIE WESTENDORP.

at the age of 52 years.

You know we mourn, but in the beautiful knowledge of your resurrection.

Alberta-Dina

Westendorp-Koops

Ralph

Rien

Coby & Jake Adema

Hetty & Jake

Jantina

Abby

Tami

R.R. #2, Erin, Ont.

On December 6, 1971 our God and Father suddenly took from our fellowship to Himself our brother

JURRIE WESTENDORP

We gratefully remember the faithful and valuable service he gave to the Lord in our church during several years, especially as our book-keeper.

Our heartfelt sympathy and prayers are with Mrs. Westendorp and the children. May God our Father in Jesus Christ continually be their comfort and strength.

Consistory of the Georgetown, Ont. Chr. Ref. Church,

Al. J. VandenPol,

President.

H. Dykstra, Clerk.

Our deepest sympathy goes out to Mrs. A. Westendorp and family in the unexpected loss of a beloved husband and father.

May the great Comforter, our Lord Jesus Christ, be with them.

Ladies Societies
"Principia Amo" and
"Building our Faith",

Chr. Ref. Church of Georgetown, Ontario.

The Board, Staff and Students of the Georgetown District Christian School wish to express their Christian sympathy to Mrs. Westendorp and her family in the loss of their husband and father

Mr. J. WESTENDORP,

whom the Lord took to Himself so suddenly.

May the Lord comfort them in their sorrow.

Wm. Walraven,

chairman.

G. Petrusma,

principal.

In memory of

JURRY WESTENDORP

Our brother has gone. His work here was done. Our Father called the roll. To add yet another soul.

To us it seems in vain. To him it was all gain. For Christ is King And to Him we sing.

God took him away. His will we must obey. The earth was sad and dreary.

People were tired and weary. But the angels rejoiced. For another soul was poised. In the realms so glorious Until the Lord returns victorious.

With sympathy to those who mourn, we submit ourselves,

Gay and Henry Dykstra and family.

R.R. #4, Georgetown, Ont.

Due to an increase in enrollment applications are invited for a

TEACHING POSITION

in the primary grades. Duties to commence in January, 1972. Send letters of application to Mr. J. Doornbos, principal, John Knox Memorial Chr. School, Box 27, Fruitland, Ont.

Hiermede berichten wij dat in zijn Heer en Heiland is ontslapen, onze zeer geliefde man, vader, groot- en overgrootvader

JAN WILLEM LUBBERTS,

in de ouderdom van 71 jaar.

Westerborg, Holland:

Aaltje Lubberts-Zwiers.

Canboro, Ont., Canada:

F. Schipper-Lubberts.

L. Schipper.

Drachten:

H. van der Molen-Lubberts.

R. van der Molen.

Westerborg:

G. Lubberts.

K. D. R. Lubberts-Vos.

Veendam:

H. Lubberts.

S. Lubberts-Pot.

Schoonebeek:

A. Hekman-Lubberts.

L. H. Hekman.

Kleinkinderen en achterkleinkind.

Westerborg, 7 dec. 1971.

Beilerstr. 14.

Hiermede berichten wij dat in zijn Heer en Heiland is ontslapen, onze zeer geliefde man, vader, groot- en overgrootvader

JAN WILLEM LUBBERTS,

in de ouderdom van 71 jaar.

Westerborg, Holland:

Aaltje Lubberts-Zwiers.

Canboro, Ont., Canada:

F. Schipper-Lubberts.

L. Schipper.

Drachten:

H. van der Molen-Lubberts.

R. van der Molen.

Westerborg:

G. Lubberts.

K. D. R. Lubberts-Vos.

Veendam:

H. Lubberts.

S. Lubberts-Pot.

Schoonebeek:

A. Hekman-Lubberts.

L. H. Hekman.

Kleinkinderen en achterkleinkind.

Westerborg, 7 dec. 1971.

Beilerstr. 14.

The Lord has taken unto Himself our dearly beloved husband, father, and grandfather:

HENRY VAN LEUSEN,

in his 50th year, on December 8, 1971.

The knowledge that he is with His Lord and Saviour is our comfort.

Hennie van Leusen,

nee Hoogezand.

Rita and Albert Veenstra and Mark,

Jerry and Alisa,

Bill.

All of Barrie.

On December 8, 1971 it pleased the Lord to take unto Himself our brother-in-law and uncle

HENK VAN LEUSEN,

at the age of 49 years. Husband of Hennie Van Leusen-Hoogezand.

1 Thessalonians 4-14: "For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him."

Fam. R. Boverhof,

Wellandport, Ont.

Fam. B. Hoogezand,

Dronten, Holland.

Fam. W. Donker,

Fenwick, Ont.

Fam. K. Zwiier,

Wellandport, Ont.

The Board and the Staff of the Barrie Christian School Society wishes to express its deepest sympathy to Mrs. H. Van Leusen and family due to the death of her husband.

We remember him as a Boardmember on whom we could depend, and whose services will always be remembered.

John 11:25, "I am the one who raises the dead, and gives them life again. Any one who believes in Me, even though he dies like everyone else, shall live again."

De Bijbelkring van de Chr. Ref. Church of Barrie, Ont. geeft hiermede kennis van het overlijden van hun trouw medelid

HENK VAN LEUSEN

Hij ontsleiep in zijn Heer en Heiland op 8 december 1971.

Dat zijn sterk getuigenis, dat hij van Jezus was, zijn vrouw en kinderen tot troost mag wezen is onze oprechte wens.

Knox Christian School of Bowmanville, Ont. invites applications to fill a position for full-time

TEACHER

in grade 5 effective February, 1972. Send all applications stating qualifications and experience to Mr. F. Bosma, Principal, P.O. Box 218, Bowmanville, Ontario. Office phone (416) 623-5871, Home phone (416) 623-7665.

EEN ADVERTENTIE IN C.C. BRENGT RESULTATEN!

On December 8, 1971 the Lord took to His eternal Home His child, our beloved husband, father and grandfather,

CORNELIS BRANDENBURG,

age 80.

Predeceased by his first wife, Hendrika Johanna van Strien, Feb. 18, 1942, and by his youngest son Johannes Machiel, Dec. 13, 1970.

"If for this life we have only hoped in Christ, we are of all men most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep."

I Cor. 15:19, 20.

Drimmelen, The Neth.: Mrs. C. Brandenburg.

Amstelveen, The Neth.: Mr. and Mrs.

J. F. Fokkens,

Jan Kees.

St. Thomas, Ont.: Rev. and Mrs.

L. T. Schalkwyk,

Rita, Leonard, Neil, John, Cathie.

Badhoevedorp, The Neth.: Mr. and Mrs.

C. Brandenburg,

Kees, Hans, Bart.

Voorschoten, The Neth.: Mrs. J. M.

Brandenburg,

John.

The funeral took place December 13, 1971 at "Zorgvlied", Amsterdam.

In volle overgave en verzekerdheid des geloofs heeft haar Heer en Heiland tot Zich genomen onze lieve moeder, grootmoeder en overgrootmoeder,

BONTJE WAGENAAR-VELDMAN.



From the Mailbox

WOMEN'S VOTING

Dear Editor,

When I finished reading Cecil W. Tuininga's article "Women Clergy Wanted" (C.C. November 4, 1971), I was completely at a loss.

Does the writer, in his urge to extol the virtues of "God's beautiful creation ordinance of covenant home relationships", realize that, if he is consistent in his reasoning, girls and women who have their period have at least to skip one Sunday attending church services (Lev. 15:19) and five consecutive Sunday services after birth of a baby-boy and eleven consecutive Sunday services after birth of a baby-girl (Lev. 12:1-5)?

Are we allowed to have intercourse on the Sabbath? (The Pilgrim Fathers were not: see Lev. 15:16!)

Are we allowed to have female teachers and female nurses (who sometimes tend to speak up more forcefully than the corresponding menfolk!)?

In short: do we have to put our clock back just because Mr. Tuininga's thoughts are still lingering in bygone days?

It is exactly because of that frightening Synodical inertia that this venerable body had to "re-scind" and water down its decisions again and again, because these decisions were in fact empty and unworkable in our day and age.

In biblical times sanitary and hygienic conditions were such that the rules given in the book of the Levites reflected advanced thinking. Today these same rules have become obsolete and can be improved upon, thanks to a dynamic God, who leads the world, HIS world! to full completion.

Yours truly,
Bruce Bokhout.

Dear Editor,

Now my question is how much authority has the congregation? Is the congregation free to elect whosoever they want? No. The consistory makes a nomination, and it's only from this nomination that they may choose. But there is more. After the congregational meeting, the consistory meets, and at that meeting the consistory decides whether to accept the decision of the congregation or not. And if a consistory is of the opinion that what was decided at the congregational meeting, was contrary to the wellbeing of the Church, they can and must throw it out, for the consistory is the only ruling body in the Church, whether we like it or not. This means that the congregational decision is only advisory and that being so there is no reason why women should not vote.

As to Rev. Tuininga's other argument, "Once we give them the vote, the next thing is they will be in office too," I cannot see that this argument holds water. We can also say, never drink wine, no, not even at birthday parties, you may become an alcoholic.

Yours truly,
Clarence Tuininga,
Neerlandia.

Dear Editor,

It was always accepted in our circles that women could in no way serve as office-bearers. Just open the Bible and read what the apostle Paul wrote to the Corinthians and to Timothy. Remarkable that only Paul mentioned it, we don't find it in James, Peter and John.

What is the reason for this rapid change in our church circles? In

my opinion the change in society. When we were children you hardly heard of nightshift work.

In many consistories, hours and hours are spent to get the nomination list ready. How many men who were able to serve were taken off the list because of shift work?

It was not too strange that many churches were looking for ways to solve this problem. As it occurred the only solution was to look for women able to serve in church work.

Following Rev. Tuininga's opinion, I come to the conclusion that our churches were wrong to let women teach the Sunday school classes. Strictly following what the apostle Paul wrote, women should not teach in the congregation. Let us remember that it is nearly two thousand years ago that Paul wrote this letter. When Paul was living in our time, how would he view the circumstances so very different from his time?

Can we honestly say that it is sinful that the women serve in office or do home visitation or preach the Gospel of saving grace? Have we condemned the many officers of the Salvation Army when they go out on the highways and byways, to look after what is lost? Doesn't the Bible speak many times of the woman prophets when the Word was scarce in Israel?

Let us be honest, there never will be a time that the women will take over every place in the church. The women will only serve as helpmeet to the men.

Since our churches can always find men for office, let us be thankful that the door is a little open.

A. Bisschop,
R.R. 4, Thamesville, Ont.

Dear Editor,

In Winnipeg College Ave. Church we have no woman voting. Well, if the consistory is sure it is wrong to let women vote, then it is their right and duty to enforce that and not let them. But Rev. Tuininga states it so nice that congregational meetings are an extension of a consistory meeting and therefore women should not vote. In Rev. Tuininga's church he lets women speak (not vote) in the meeting. This is not in line with the article. This speaking certainly is influencing voting. I know in some churches in Canada, years ago, people came together on a special day for the congregational voting. It was an outing for the family. The wives stayed with the voting. This does not make it good because it was done then. In Holland years ago they had "armen-banken" for the poor to sit on in church. Because it was done at that time makes it not good either. Also in I Cor. 2:4-5 we read women should wear head covering, and this was always seen as a hat. Now it seems looking through our churches that it is the hair or what is left of it. I don't hear warnings on this. We cannot always look back to what our parents did. But what is right in the Lord's eyes. If we believe that the congregational meeting is an extension of the consistorial meeting, then there are men who cannot vote either.

Then they all should be a living example of I Tim. 3 and I really fail to see this. Is the minister supposed to sort them out? Is this being free in Christ? I personally cannot see why a woman should not vote. If it comes to the office, the Bible is very clear on this that a woman can not serve and hold an office in church. I do not believe there are many women in church who want this changed. A single woman is expected to support the church and has no choice of what is done with the money that comes in the church. She also has no voice over who shall govern over her or not, or any church matter that is important to her. I do not believe that this is the teaching of the New Testament, and it seems that synod of 1957 did not believe it either (or partly?). So, voting for all, Yes! Women in office, No!

Now you can be a member in a church with the right to vote. Then your husband gets transferred. The family transfers too and there you may end up in a church with no vote and nothing in your power to change it. Is this fair? I must sound to you as one who really fights for women rights. This is not so. But if we want to be so conservative than take the consequences of it too. Be straightforward about it and do not try to sail around it.

Greetings in the Lord,
Mrs. Bertha Nagtegaal.

REPLY:

In Christ Jesus the relationship of man and woman has been restored. That relationship is that man is the head of the woman, and the woman is the helper and the glory of the man. The woman is always man's helper and the man is always head. That means that in Christ Jesus man's headship extends to marriage (the wife must be in subjection to her husband, Eph. 5:22-24), that it ex-

tends to social relationships outside of the home, 1 Cor. 14:35, and that women are in subjection to men, 1 Cor. 14:34. No woman may exercise authority over any man, whether he is her husband or not, 1 Cor. 11:3. These Biblical rules are binding for all times and places. When this relationship is tampered with something beautiful is lost, both in the home and society. Every godly woman will reverence her husband and submit to the authority God has vested in man. When the woman functions as man's helper she fulfills her God-given calling and role and in it finds true happiness. When man functions as loving head in Christ he also fulfills his God-given function that brings happiness. That relationship finds its deepest and happiest fulfillment where Christ is truly King in the lives of men and women.

Our women deserve better treatment than to be put on a par with man in voting at congregational meetings. It is both wishful thinking and contrary to fact to posit that decisions of congregational meetings are not binding, and therefore not authoritative. In only the rarest instances are these decisions annulled. In normal conditions they are final and binding. That is why they are submitted to the congregation, straw voting excepted.

Granted that congregational meetings are "open consistory meetings", it follows that the privilege to vote and speak also entails the right to sit as ordained members. To grant the former right entails the latter right. We should therefore revoke that decision, because it is contrary to Scripture. If we don't then we are obligated to grant the further right. If we make a mistake that leads to another, or tends to lead to another, it is Scriptural to correct it. (1 Cor. 8:13; 1 Tim. 3:6,7)

Rev. C. W. Tuninga.



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